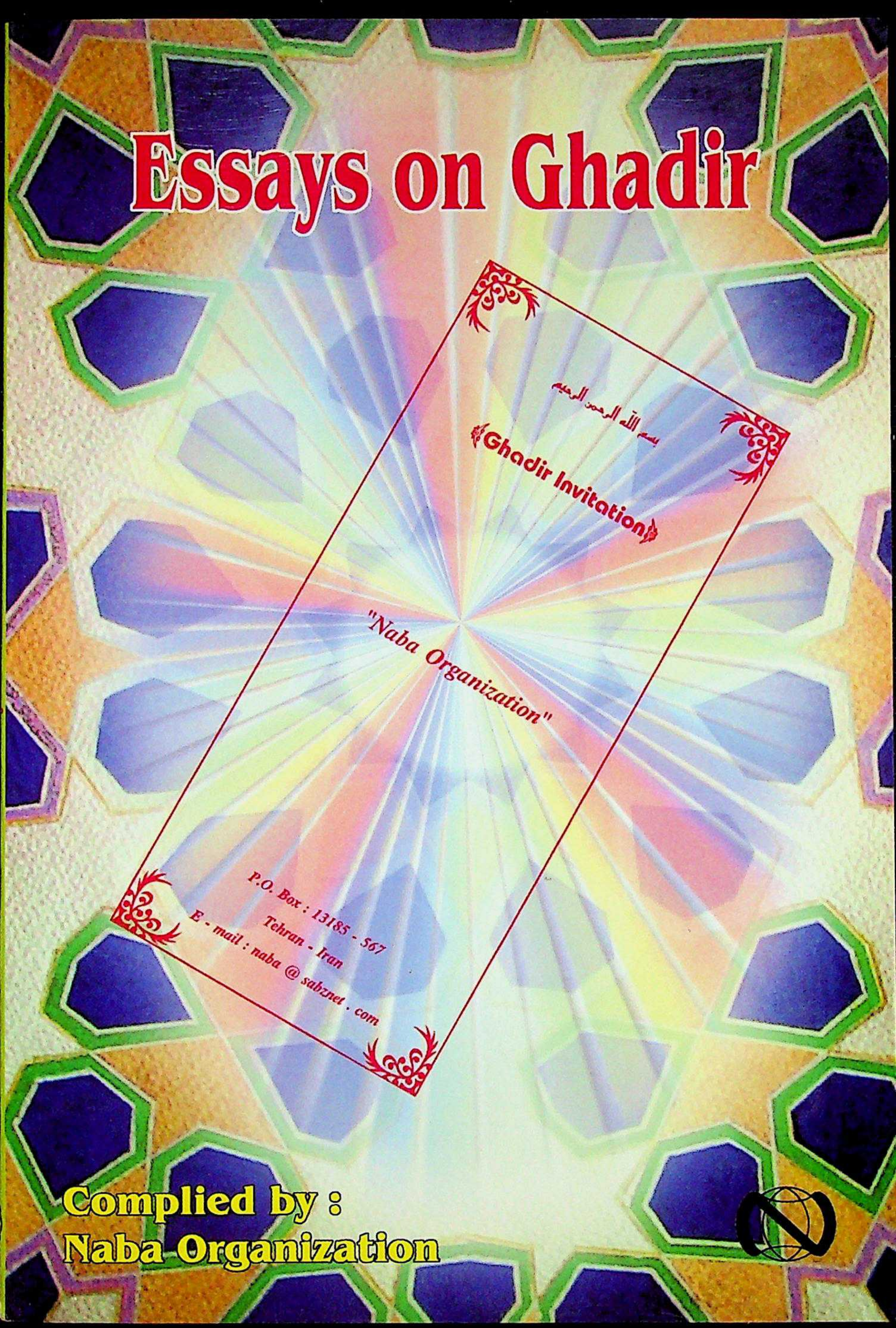
Essays on Ghadir



بسم الله الرحمن الرحيم

«Ghadir Invitation»

"Naba Organization"

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Complied by :
Naba Organization

This book includes 14 selected essays from among the writings on Ghadir Khum, after invitation of NABA CULTURAL ORGANIZATION in 2003 (1423 A.H.).

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READY TO ANSWER YOUR
RELIGIOUS QUESTIONS

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Preface

"O People! I have been commanded to proclaim this affair (i.e. the Wilayat of Amir –ul- Momenin p.b.u.h.) so that the arguments are completed for all the people; present or absent, and whether born or will be born. Verily, those who are present should convey this message to the absent ones, and the fathers to their sons until the Day of judgment."

This is the Prophet's (p.b.u.h.) prophetic message which on Ghadir day attracted the believers. Those who heard these Divine words by hear, constantly tried hard to deliver them to others. In this way, the bare reality that originated from that brilliant pool was made to flow in the dry desert- the life of human beings- and they quenched the life of those who were thirsty of seeking the truth.

Thus, they mode use of their tongue and pen on this way and wrote hundreds and thousands of books and essays on Ghadir. They left after entrusting this trust to their next generation.

In pursuance of achieving its cultural objectives, Naba Cultural Organization invited interested writers in 1423 A.H. (2003) to use their pen in the service of Imam Amir – ul- Momenin (p.b.u.h.), and once again enliven the event of Ghadir.

From those writings, the best were selected and this collection appeared on the basis of those articles.

The main aim behind this invitation and publication of the selected articles is to encourage the writers of Ghadir to strive on this path.

As such one can witness differences in description, repeat of some points, detailed and brief explanation in few cases and reference to second hand sources in these articles. But one can find a heart that beats in remembrance of the master of Ghadir.

While thanking our dear ones for writing articles, we recommend the following points to them:

1- Not to leave their study and research on this subject.
2- To ponder over their readings and analyze them.
3- To reflect over innovations in their writings and refrain from repeats found in Ghadir writings.
4- The spirit of acceptance of criticism not only for new writers but also for the experienced ones, will go a long way in improving their works.

One should not neglect this secret of success.

Selection, compilation, arrangement and edit of the essays have been undertaken by Mr. Hamid Farnagh and the current work is the outcome of his effort. We thank him for his endeavors.

We pray to God to grant us success in taking constant steps and actions in remembrance of Ghadir, and increasing our knowledge and the concern of our readers to this Divine Message.

While awaiting the promised one of Ghadir, Imam Mahdi (a.t.f.sh.) let us fill the spirit of Ghadir within ourselves, and in our society so that on the day of Imam's advent, we witness the prayers of holy Prophet (p.b.u.h.) as saying:

"O God! Love the admirers of Ali and behold his enemies as your enemies. Hold dear those who Ali is dear for them. Be angry with those who make him angry. Assist his helpers and abandon those who abandon him. Make him the standard and equilibrium of truth."

اَللّهُمَّ والِ مَن والاهُ وَ عادِ مَن عاداهُ وَ النْصُرْ مَن نَصرَهُ وَ اخْذُل مَنْ خَذَلَهُ.

Naba Cultural Organization
M. H. Shahri

1- Report of the Ghadir Day

This Event took place in the Ninth year A.H. and in continuation of the Hajj rituals in Hajjut-ul-Wida. Last Hajj with Prophet. To the muslims, Ghadir-e-Khum is a famous place where the Holy Prophet Mohammed (p.b.u.h.) completed his final message to mankind with regard to his succession.

"O you esteemed Messenger, impart the guidance that has been revealed unto you from your God; if you do not, you has not imparted His message at all; God will protect you from the evil designs of men." (Quran 5:67)

The Carvan returning from the Hajjatul-Wida (the last Pilgrimage) of the Prophet Mohammed, (Peace be upon him and his Progeny), was unexpectedly halted. The Orchangel Jibrael (Gibraiel) had come with the message from Allah. "O Apostle, Deliver what has been revealed to you from your God, and if you do not, then you have not delivered His message; and Allah will protect you from the people".

In the ninth year of Hijrat, the Holy Prophet undertook the Hajj Pilgrimage to Mecca for teaching its religious custome. He undertook this journey during the Hajj season (Month of Hajjah). At a mountain slope, known as Jabal-ur Rahma, in the Arafat desert, he recited an important sermon overflowing with the recognition of Tauheed (Oneness of God) .He gathered all the carvans at a place called Ghadir-e-Khum. He stood at the top of the pannel made from placing saddles one above the other. While effectively speaking about the different bounties and praising Allah, testifying to the truthfulness of Quiyamat (last day and judgment) and the life after death, he advised people about the Holy Quran and Ali (A.S.) again, Officially and for all the public to see and hear, he introduced his rightful successor and said:

"whomsoever I have been the Master, Ali is his Master too".

And he cleared and threw light on the responsibility and duty of his friends in the course of history by saying thus:

"O Allah! Befriend him who befriends Ali, and be enemy to him, who is enemy to Ali; and help him who helps Ali; and desert him who deserts Ali."

The Place where the muslims had stepped was Ghadir-e-Khum. The Prophet delivered a Sermon and appointed Imam Ali (peace be upon him), as his successor. His words were: "O Muslims! Who is more worthy [in the eyes of] the believers than their ownselves"? The audience replied: "Allah and His Messenger know better". Hearing this, the Prophet declared: "I am the Master (Mawla) of the faithfuls, and I have rights over them even more than what they have over themselves.

Therefore, whomever I am his Mawla, (this) Ali is his Mawla (Master/ Chief)".

The Prophet (p.b.u.h.) had already introduced his Ahl-ul-Bait on several Occasions as "the ship of Noah", "the strong rope of God", "the door of forgiveness", "the purified ones" and made "their love incumbent upon his followers". He had similarly, on many occassions, pointed out Ali as "My brother and Successor", "the door of the city of my knowledge", "the most equitable judge", "the embodiment of faith", and having the position with regard to him as "Aron was to Moses".

A renowned historian Ibn Khawand Shah (died 1903) on page 173 of the first volume of his book `Rawzatus Safa' wrote "When the meeting, held under the serene and blissful atmosphere of the revelation, ended, the Holy Prophet made Imam Ali to sit in a special pitched tent, and ordered the muslims to proceed, group by group, to congratulate him on his succession. When the men had finished their greetings, the Apostle of Allah ordered the wives to go and offer their congratulations".

According to the narration of Zaid Ibn Arqam, a well-know comapnion of the Prophet, immediately on receiving the orders of the Prophet the entire crowd with one voice said, "By all means we shall most willingly obey the mandate of God Almighty and His Apostle" and moved towards Imam Ali bin Abi Talib. Omar bin Khattab was the first to Congratulate Hazrat Ali in the following words. "Bakhin bakhin laka yaibn Abi Taleb asbahta Maulaayee Wa Maula Kullau Momineen wa mominaatin."

"Greetings to you, O son of Abu Taleb! you have dawned as my master, and the master of all faithful men and women".
He was followed by Abu Bakr, Osman, Talha and Zubair who were among the first to clasp, the hands of Ali and Swear allegiance.

They were followed by the Muhajirs (volunteers), and Ansars (helpers), and then the rest of congregation who swore allegiance to Ali; and Congratulated him on his designation as commander of the faithful people. This grand Celebration continued for fullthree days. (Kitabul Wilayah, by Mohammed bin Jarir Tabari [died 310 A.H.].)
Zaid Ibn Arqam also narrates that after the Prophet's discourse, people advanced, group by group towards the tent especially erected for this ceremony, and amidst the applause of greetings and congratulations they began to swear allegiance to Imam Ali (p.b.u.h.).

This event has established its correctness among various religious and social groups, and almost every school of thoughts has acknowledged its authenticity.
Ghadir points as a living truth, which emerged from the horizon of history, shedding its light, likes the sun, the moon, and the stars in every age and clime.
The investigations of thirty most prominent commentators of Quran and Hadith have confirmed this event.

Talat Abedi (India)

2- *Ghadir in Quran*

Ten years after the migration, the Messenger of Allah ordered to his close followers to call all the people in different places to join him in his last pilgrimage. On this pilgrimage he taught them how to perform the Hajj ceremony in a correct form.

This was the first time that the Muslims, with this magnitude, gathered in one place in the presence of their leader, the Messenger of Allah. On his way to Mecca, more than seventy thousand people followed Prophet (p.b.u.h). Hazrat Ali (p.b.u.h.) who was in Yemen was asked to complete his work and join the prophet in ecca.

The prophet reached Mecca on Sunday, the 4th of zilhajj 10 A.H with more than one hundred thousands of muslims. Soon after his arrival, Ali, who hastened back from yemen, ahead of his men , joined the prophet.

Revelation of Verse 5:67

On the 18th of Zil-Hajjah, after completing his last pilgrimage **(Hajjatul- Wida)**, Prophet was leaving Mecca toward Medina, where he and the crowd of people reached to a place called Ghadir Khum (**which is close to today's Juhfah**). It was a place where people from different provinces should say Good bye to each other

and take different routes for their home. In this place, the following verse was revealed:
"O Apostle! Deliver what has been revealed to you from your God; and if you don't do it, you have not delivered His message (at all); and Allah will protect you from the people ..." (Quran 5:67).

Some of Sunni references confirm that the revelation of the above verse of Quran was right before the speech of Prophet in Ghadir Khum:

(1) Tafsir Kabir, by Fakhr -e-Razi, under commentary of verse 5:67, vol:12, pp 49-50, narrated on the authorities of Ibn Abbas, al-Bara Ibn Azib, and Mohammad Ibn Ali.
(2) Asbab al-Nuzool, by Wahidi, p50, narrated on the authorities of Atiyyah and Abu Sa'id Khudri.
(3) Nuzul al-Quran, by Hafiz Abu Nu'aym narrated on the authorities Abu Sa'id Khudri and Abu Rafi

The last sentence in the above verse indicates that the Prophet was mindful of the reaction of his people in delivering that message, but, Allah informs him to not worry, since He will protect His Messenger from people.

The Speech

Upon receiving the verse, the Prophet stopped on that place (the pond of Khum) which was extremely hot. Then he asked all people who have been ahead in the way, to come back. He also waited until all pilgrims who were behind, arrived and gathered. He ordered Salman (RA) to use rocks and camel toolings to make a pulpit (**minbar**), so that he could make his announcement. It was around noon time, and due to the extreme heat in that valley, people were wrapping their robes around their feet and legs, and were sitting around the pulpit, on the hot rocks. On this day the Messenger of Allah spent approximately five hours in this place; three hours of which he was on the pulpit. He recited nearly one hundred verses from The Glorious Quran, and for seventy three times reminded and warned people of their deeds and future. Then he gave them a long speech. Which has been widely narrated by the Sunni traditions.

In part of the speech the Messenger of Allah referred to a verse of the holy Quran, and said: "**Do not I have more right over the believers than what they have over themselves?**" People cried and answered: "**Yes, O' Messenger of God.**" Then Prophet held up the hand of Ali and said: "**Whoever I am his leader (Mawla), Ali is his leader (Mawla). O' God, love those who love him, and be enemy to those who are enemy to him.**"

Some of the Sunni references:

(1) Sahih Tirmidhi, vol:2, p.298, vol:5, p.63
(2) Sunan Ibn Maja, vol:1, pp 12,43
(3) Khasa'is, by Nisa'i, pp 4,21

Revelation of Verse 5:3

Soon after the Prophet finished his speech, the following verse of Holy was revealed:

"Today I have perfected your religion, and completed my bounty upon you, and I was satisfied that Islam be your religion." (Quran 5:3)

Some of Sunni references which mentioned the revelation of the above verse of Quran in **Ghadir Khum** after the speech of the Prophet are:

(1) Al-Durr al-Manthur, by Hafiz Jalaluddin Suyuti, vol:3, p19

(2) Tarikh, by Khatib al-Baghdadi, vol:8, pp 290,596

(3) Manaqeb, by Ibn Maghazali, p19

The above verse clearly indicates that Islam without clearing up matter of leadership after Prophet was not complete, and completion of religion was due to announcement of Prophet's immediate successor.

Allegiance Of People With Imam Ali (a.s) in Ghadir Celebration

After announcing the leadership of Ali (a.s), Prophet descended from the platform, wiped the sweat from his forehead , took a deep breath,stood still for a moment , and commanded the muslims to , " Make allegiance to my brother and successor ; congratulate him on his Divine appointment. He is Imam and Amir-ul-Mumineen"

Omar Ibn Khatab was the first to congratulate Ali (p.b.u.h.) and to acknowledge him as Master of all Belivers'.

Saying: "Bakhin bakhin laka ibne Abi Talib Asbahta Mawlayee Wa Mawla Kulla Momineen wa Mominaatin"

"Greetings be to you O son of Abu Talib! you have dawned as my Leader and the Leader of all faithful men and women."

After the men, all the women came to congratulate Ali. At the conclusion of this appointment ceremony, the Holy Prophet asked the congregation, 'Have I not truly and faithfully delivered to you the Message?"

And they answered, "Yes, verily Yes."
Then the Prophet said, "Go now, and those who have been present here today should repeat, and convey to those who are absent all that they have seen and heard."

The Number of People in Ghadir Khum

It was Allah's will that a huge population associated with this tradition via the tongues of narrators and over the times. So that there is a standing proof for the guiding Imam. Allah ordered His Prophet to notify people at a time of crowded populous, so that all become the narrators of the tradition, while they exceeded one hundred thousand people.
Narrated by Zaid Ibn Arqam, Abu al-Tufail said: "I heard it from the Messenger of Allah, and there was no one (there) unless he saw the prophet with his eyes and heard him with his ears."

Sunni reference:

(1) al-Khasa'is, by Nisa'i, p21;
It is also narrated that:
"The Messenger of Allah called at the loudest of his voice."
Sunni reference: Manaqib al-Kharizmi, by al-Kharizmi, p94
"There were with the Messenger, the companions, Arabs, residents around Mecca and Medina one hundred and twenty thousand (120,000) and they are those who were present in the Farewell Pilgrimage and heard this speech."
Sunni reference: Manaqib, by Ibn al-Jawzi

Revelation of Verse 70:1-3

Some Sunni commentators further claim that the first three verse of the chapter of Ma'arij (70:1-3) was revealed when a dispute arose after Prophet speech. It is recorded that:

On the day of Ghadir the Messenger of Allah summoned the people toward Ali and said: **"Ali is the MAWLA of whom I am MAWLA."** The news spread quickly all over urban and rural areas. When Harith Ibn Nu'man al-Fahri (or Nadhr Ibn Harith according to another tradition) came to know of it, he came to the Messenger of Allah and said to him: "You commanded us to testify that there is no deity but Allah and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to observe fasts during the month of Ramadhan and we obeyed. Then you commanded us to offer pilgrimage to Mecca and we obeyed. But you are not satisfied with all this and you raised your cousin, by your hand, and appointed him upon us as our master by saying **"Ali is the MAWLA of whom I am MAWLA.' Is this imposition from Allah or from You?"** The Prophet said: **"By Allah who is the only deity! This is from Allah, the Mighty and the Glorious."**

Upon hearing this, Harith turned back and proceeded towards his camel saying: "O Allah! If what Muhammad said is correct then fling on me a stone from the sky, and subject me to severe pain and torture." He had not reached his camel when Allah, who is above all defects, flung at him a stone which struck him on his head, penetrated his body and passed out through his lower body and left him dead. It was on this occasion that

Allah, the exalted, caused to descend the following verses:

"A questioner questioned about the punishment to fall. For the disbelievers there is nothing to avert it, from Allah the God of the Ascent." (Quran 70:1-3)

Sunni references:

(1) Tafsir Tha'labi, by Is'haq Tha'labi, commentary of verse 70:1-3 from two chains of narrators.

(2) Noor al-Absar, by Shablanji, P. 4

(3) Al-Fosoul al-Muhimmah, by Ibn Sabbagh al-Maliki al-Makki, P. 25

Hina Lakhani (U.A.E.)

3- The Sermon of Ghadir

Ghadir is an Arabic word meaning pond or stream of water. There is a place called Khum between Mecca and Madina and there was a water pond at that place, which was called Ghadir of Khum or Ghadir-e-Khum. At this place the Holy Prophet delivered a very famous sermon known as Khutba-e-Ghadir (Sermon of Ghadir). This sermon originated because of the following verse of the Holy Qur'an:

"O (our) Prophet (Mohammad) deliver what has been sent down to you from your Lord, and if you do it not, then (it will be as if) you have not delivered His Message (at all); and surely Allah will protect you from (the mischief of) men; surely Allah does not guide the unbelieving people." (Quran 5:67)

Eminent commentators of the Holy Qur'an hold that this verse was revealed on the 18th of Zil- Hijja 10 A.H. when the Holy Prophet was about to reach the place Khum on his way back from Mecca, after having performed his Hajj-a-Wida (last Pilgrimage). All the Sunni traditionists agree that this verse relates to the declaration by the holy

Prophet about Ameerul Mo'mineen Imam 'Ali (a.s.), to be the Successor, Viceregent and Caliph after him. It is noteworthy that the verse refers to some very important message which Allah commands the Holy Prophet to convey to the people and that message is so important that if not conveyed it would mean that the function of Prophethood was not carried out.

The words (what has been sent down to you) give a clear indication that a particular message had already been communicated to the holy Prophet, and it was to be conveyed to the people at large.

The action taken by the holy Prophet in compliance to this command shows that this particular message referred to in this verse related to the introduction of Imam Ali (a.s.) as the Successor, Guide and Caliph of the Muslims after the holy Prophet. Upon revelation, the holy Prophet got down immediately from his camel and ordered the area to be cleared for people to assemble, and a pulpit to be prepared.

Under his order Bilal, the Muazzin (prayer-caller), called out to the people in the words, "Hayya ala khairil 'amal", meaning "O' people, collect together for the virtuous act". Those who had gone ahead were required to come back while those who were lagging behind were asked to quicken their pace and reach the halting place as the holy Prophet was to address them. When all the people had gathered, the holy Prophet ascended the pulpit prepared for him for the occasion and delivered a long lecture during the course of which he said:

"All praise is due to Allah Who is the Creator and Lord of the entire Universe. It is duty of everyone to offer Him thanks in comfort, as well as, distress, in ease as well as hardship. I acknowledge to be His servant and creature and declare that He is my Master and Lord. I convey to the people all that He reveals to me for their guidance. I do fear that if I do not do so and fail to carry out His behest, I shall have to face chastisement which no one shall be able to avert from me by any device whatsoever."

"O' people, what has been revealed to me by Allah just now is so important that if I do not convey it to you it would mean as if I have not carried out His Mission at all. While Allah has guaranteed to me that he would protect me against the evil of the people. Allah has commanded that whatever has been revealed to me in respect of Ali should be conveyed to you. Therefore, O' people bear in mind that Imam Ali is hereby appointed Imam over you, so that obedience to him is obligatory on the Migrants (the Muhajireen) and the Helpers (the Ansars), the countrymen and the citizens, the Arabs and the non-Arabs, the freemen and the slaves, the young and the old, the whites and the blacks. In short his authority is to be effective on everyone who believes in the Unity and Oneness of Allah."

"O' people, this is the last occasion and the last place that I proclaim Ali as my successor. Listen and obey the Command of Allah. Allah is your Creator, your Sustainer, and your Guardian. After Allah, His Prophet Mohammad is your Guardian and he is standing before you and addressing you.

After me, by Allah's behest this Ali is your Guardian and your Imam.

Therefore, till the Day of Judgement, when you will be made to present yourselves before Allah and His Prophet, this Guardianship and Imamate would remain in my progeny born through Imam Ali (a.s.).

O' people, there is no issue of knowledge which Allah did not entrust to me and which was not entrusted by me to Imam Ali. I have given him all the knowledge. He is the Imam-e-Mubeen, the Manifest Guide."

"O' people do not abandon him for following others, and do not dislike making him your ruler for he alone would strengthen Truth and act on Truth. No reproach of any person can keep him away from Truth.

O' people, ponder over the Holy Qur'an. Understand its verses. Go deep into its meanings and comments. By Allah no one would teach you the implications of its verses with clarity except the person whose hand I am holding, whom I am drawing close to me, and whose arm is in my arm. No one will be able to divulge to you its commentary save this Ali. *VERILY FOR WHOMSOEVER I AM THE MASTER, THIS ALI IS HIS MASTER.* This Ali Ibn Abi Talib is my brother, my successor, and bear in mind that his appointment, as my successor, is by Allah, and Allah has revealed this fact to me."

"O' people, this Ali and the other infallibles in my progeny, constitute the Siqlul-Asghar (the junior valuable thing); while the Holy Qur'an is the Siqlul-Akbar (the Senior valuable). And these two would not get separated from each other, till they join me near the Cistern of Kausar (Hawz Kausar) on the Day of Judgement.

Beware that I have discharged my duty; beware that I have conveyed what I was charged by Allah to convey. Take note that I have clarified everything, and note that whatever Allah revealed to me has been faithfully conveyed to you. Take note that no one, except my brother Ali will be the Ameerul Mo'mineen (the Commander of the Faithful people). After me it is not

lawful for anyone, except Imam Ali to wield authority over the Faithful people."
"O' people I have clearly explained all the matters to you. Now, after me, this Ali will explain to you these matters. After finishing my speech, I would call you to pay allegiance (Bay'at) to him, and to acknowledge him. Beware that I have paid allegiance (Bay'at) to Allah, while Ali has paid allegiance to me. Now I am taking your allegiance for Imam Ali, by the Command of Allah. Now you should also proclaim that in this matter you accept the Command of Allah, and would obey Him, obey me, and obey Ali, Hasan, Imam Husain, and the other Imams in Husain's generation as mentioned by me."

"O' people, now say what I have told you to say, and from now on you should offer salutation to Imam Ali by the title of "Ameerul Mo'mineen".
Now confirm that you have heard and accepted what I have told you, and also say: All praise is to Allah who gave us guidance; since if He had not guided us, we would have remained ignorants"..

The whole people then cried loudly and confirmed, "Yes, O' Prophet of Allah, we carefully heard you, and we are prepared to obey every Command of Allah, and every Command of the Prophet of Allah with heart, tongue and body." The people then thronged to the Holy Prophet and Imam Ali (a.s.) from all sides. The first who held out their pledge to the Holy Prophet in the matter were Abu Bakr, Umar and Uthman. They were followed by other Migrants (Muhajireen), the helpers (Ansar), and the rest of the people, so that the evening and night prayers were offered together, because of the function having extended till it was fairly dark.

Umar, is reported to have greeted Imam Ali on this occasion, in the following words: "Greeting to you Ali son of Abu Talib; you have become my Master, and the master of every believer, man and woman".

The tradition of the Holy Prophet whereby he declared that "to whomsoever he is the Master, Imam Ali is his Master too", is called the Hadees-e-Wilayat or the tradition of succession. It has been narrated by an authentic chain of narrators, and there can be no doubt in its authenticity, and genuineness. The Tradition has been mentioned by all eminent Islamic writers from the 2nd century of Hijrat up to now.

These writers, including commentators of the Holy Qur'an, historians, traditionalists,theologians, litterateurs and others have written regular books on this single tradition, in order to answer such questions as the names and life particulars of each of its narrators, their authenticity and truthfulness in the matter of narration of traditions, their status among the scholars of Islam and so on.

Even the scholars and writers of the Indian subcontinent have not lagged behind in this matter. It may be useful to quote from Moulana Shiblee No'mani's great book "Seeratun Nabi", as he was a widely acknowledged historian and scholar of Islam, in the Indo-Pak subcontinent in the late generation. Moulana Shiblee writes:

"The Holy Prophet then set off on his return journey towards Madina along with Muhajireen and Ansar. On the way he came to a place called Khum, three miles from Juhfa. Here there is a pond. The Arabic word for a pond is Ghadir. For that reason usually it is mentioned as Ghadir-e-Khum in narrations. The Prophet collected all his companions there, and delivered a short sermon: After praising Allah he said, "O' people, I am also a human being. Maybe the angel of Allah (that is, death) comes soon and I may have to respond to him. I am leaving among you two precious things, namely; first the Book of Allah, which is full of Divine Guidance and Light. You should hold fast to the Book of Allah. And second, "the People of my House (Ahlul Bait)"; I recall Allah as witness to you, about my Ahlul Bait."

The Holy Prophet repeated the last sentence thrice. This is as recorded in the important Sunni refrence books such as Saheeh Muslim. However, Nisaee, Ahmad bin Hambal, Tirmizee, Tibrani and Tabari have related some further sentences relating to the merits of Imam Ali (a.s.). The most common sentence is the following, "Whomsoever I am his Master, Ali is his Master too; may Allah keep friendship with everyone who keeps friendship with Ali, and bear enmity with everyone who bears enmity with Ali." Seeratun Nabi, p.165-6

In short, when this great sermon of the Holy Prophet was over, and the sacred function of declaring Imam Ali (a.s.) as the Master of all the Faithful had finished, then according to the narration of several eminent historians and authentic scholars of Islam, the well-known poet named Hassan bin Sabit sought permission to recite an encomium in praise of Imam Ali (a.s.).

In that poem Hassan bin Sabit mentioned all salient points of the Tradition of Wilayat (Vicegerency).

After the Holy Prophet finished this affair, the following verse was revealed, and it is the last verse of the Holy Qur'an in the order of revelation: ***"This day have I***

perfected for you your religion, and have completed my favour on you, and chosen for you Islam (to be) the religion." (Quran 5:4)

The fact that this verse was revealed on the 18th of Zil-hijja at Ghadir-e-Khum after he had made the declaration relating to Imam Ali (a.s.) being his Successor, Imam and Master of the Faithful people is also recorded by famous historians, commentators and traditionalists.

For example, Ibne Wazih has written that it is well established through authentic traditions that soon after the Holy Prophet declared Imam Ali to be the Master of whomsoever the Holy Prophet himself was the Master, and had finished his sermon, this verse was revealed as the last verse of the Holy Qur'an. It is known as the verse of "Perfection of Religion and Completion of Divine Favour", that is, "Ayat-e-Takmeele-deen wa Itmam-e-Ne'mat."

Rukhsana Mushtaq (Pakistan)

4- The meaning of word "MOWLA" (Leader/ Chief) in Ghadir Day

Al-Ghadir is related to a tradition of the Holy Prophet (p.b.u.h.).This tradition is narrated by many narrators, and is classified as Mutawatir (widely narrated). Hakim Nishaburi has mentioned a tradition, from his chain of narrators, from Zaid bin Arqam.

"When the Messenger of Allah (p.b.u.h.) was returning from the farewell Hajj, he reached Ghadir-e-Khum (the pond of Ghadir)". "He camped at Ghadir and ordered a pulpit to be built with camel saddles and said: "I have been summoned, and it is the moment for me to answer.

The time has come for me, to depart from you.I leave amongst you, two precious things. If you cleave to them, you will never go astray. The Holy Book of God, and my Offspring, the Ahl ul-Bayt. Since they will never abandon you, until they lead you to me, at the sacred shores of Heaven!"

"I have been summoned, and I shall answer the call. I leave among you two heavy things. One of them is greater than the other, the Book of Allah and my progeny.

Then be careful how you deal with them. And do not forsake them till you reach the Pond of Kauser." Then he said, "Indeed Allah, the Almighty is my Master and I am the master of all the believers." Then he took the hand if Ali and said, "Of whomsoever I am the master, this Ali is his master too. O Allah befriend to one who be friends Ali and be enemy to any one who harbours enmity against him."

"Then whosoever, I am master of, then this man, Ali is his master."

"O God! Befriend him, whosoever befriends him. Oppose him, whosoever opposes him. Support him, whosoever supports him. Desert him, whosoever deserts him."

"As God is my Judge! Bear witness for me, that today I surely completed and fulfilled your religion for you, and have successfully conveyed the Message, that has been bestowed upon me by Allah. (Al Ghadir, Allamah Amini Vol.1, P. 9-11)

Al Hakim Neshaburi says that this tradition is correct according to the standards of evaluation of Bukhari* and Muslim*, but they have not recorded it. Although Zahabi has mentioned it in his "Talkhis Al Mustadrak". It has also been mentioned by other reputed Sunni scholars in their books of traditions. Among them are; Qandoozi in "Yanabiul Mawaddah", Al-Maqrizi, Ahmed ibn Khulafa, Mohib Tabari in Riyaz -ol- Nazarah, Ibn Khallakan in "Wafayatul Ayaan", Khatib Baghdadi in Tarikh-e-Baghdad, Ibne Qutaybah in "Imamat Wal Siyasah", Ibn

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* They are two very reputable narrators of the Prophet traditrions, and their collections of traditions called as "Saheehs", are famous references for Islamic traditions.

Tayimiyyah in his books "Huqooqe Ahlal Bayt", and "Aqeedatul Wasatiya", Al-Masoodi in "Muruj az-Zahab", Balazari in "Ansabul Ashraaf", Ibn Kathir in "Tafsirul Quran Azeem", Ibn Hajar Haithami in "Sawaequl Muhreqa" etc. There are many other scholars and writers who have quoted the tradition of Ghadir in their writings too.

Another notable fact mentioned in authentic historical books is that after the declaration of wilayat of Ali (p.b.u.h.) all those who were present with the holy Prophet proceeded to congratulate Ali. Especially Umar greeted in the following words: "Congratulations to you, O' Abul Hasan, you have become my Master, and the Master of all believing men and women."

The tradition - "of whomsoever I am the Master, Ali is his Master", is so authentic and has been related by so many scholars in Islam that it has not been possible to deny it. So people who do not feel happy with recognising the merits of Imam Ali (p.b.u.h.), or to acknowledge his position as Successor of the holy Prophet (p.b.u.h.) have tried to undermine his position by giving lighter interpretation to the word "Mowla" used by the holy Prophet. Some of them say that Mowla means friend, others say it means helper etc. The real significance of the word Mowla is, however, quite clear from the declaration of the Holy Prophet that "of whomsoever he was the Mowla, Ali is his Mowla". Evidently, the Holy Prophet can not be called a mere friend or helper of the muslims. He was their Guide, their Master, and the Head of their state.

To say that he was a mere friend or helper is derogatory. Since the Holy Prophet declared Imam Ali to be Mowla as he himself was, it follows that Imam Ali would be

Mowla in the same sense in which the Holy Prophet is to be regarded Mowla. Therefore this historic declaration puts a final seal on appointment of Imam Ali (p.b.u.h.) as his own Successor, Viceregent and Caliph.

It may be pertinently recalled that, first of all, it was at the close of the "party of Kinsmen" known as "Dawate Zul- Asheera" in Islamic history, that, when the Holy Prophet had invited his chief kinsmen to a feast and disclosed that he was the Prophet of Allah (Rasulullah), and was commanded to invite them to the Divine Message. Then the holy Prophet announced, *"This Ali is my brother, my Inheritor, my Successor, and my Deputy over you. You should listen to him and obey him"*.

Thereafter the Holy Prophet (p.b.u.h.) continued announcing to the people, the high merits and achievements of Imam Ali (p.b.u.h.), and reminding them that Ali was to be regarded as the best, and the most distinguished among the muslim community, after the Holy Prophet, and to be accepted as his Successor over them, after him.

The tradition of Ghadir namely: "Of whomsoever I am the Master Ali A.S. is his Master" serve as the last link in the whole chain of the announcements of the virtues and qualifications of Ali (p.b.u.h.).

No such declaration was made about any other person. This day namely the 18th of Zil-Hijja is accordingly celebrated as a day of rejoicing among the lovers and adherents of Imam Ali, and is known as Eid-e-Ghadir.

Rukhsana Mushtaq (Pakistan)

5- "Allegiance" of people with Imam Ali (A.S.) in Ghadir tradition

"[O MESSENGER!] PROCLAIM THE MESSAGE THAT HAS BEEN SENT DOWN TO YOU FROM YOUR CREATOR & NURTURER. AND IF YOU DID NOT, THEN YOU WOULD NOT HAVE FULFILLED YOUR DUTY AS ALLAH'S MESSENGER? [KNOW THAT] ALLAH WILL PROTECT YOU FROM [THE MISCHIEVOUS] PEOPLE. VERITY, ALLAH DOES NOT GUIDE THE DISBELIEVERS." **(Quran 5:67)**

Ghadir is one of the two most important historical events in the history of Islam, the other being Mubahela.

Like all other historical events of national importance, the tradition of Ghadir has ever since been the talk of the entire Muslim nation, and has been consecutively transmitted to this day. The Prophet (p.b.u.h) made extraordinary arrangements for the transmission of this tradition. The occasion was the return journey from his last pilgrimage, ten years after the migration.

The messenger of Allah ordered his close followers to call all the different people from different places to join

them in his last pilgrimage, whereby he taught them how to perform the pilgrimage in a correct and unified way.
This was the first time that the muslims, with the magnitude, gathered in one place in the presence of their leader, the messenger of Allah. On his way to Mecca more than seventy thousand people followed Prophet (p.b.u.h). By the fourth day of Dhul hajjah, more than one hundred thousand people had entered Mecca. Ali (a.s) also joined the Holy Prophet.
On their return journey, the Prophet (p.b.u.h.) was leaving Mecca towards Medina, where he and the crowd of people reached to a place called GHADIR KHUM (which is close to todays Johfah). It was a place where people from different provinces and countries said good bye to each other and took different routes for their homes.
It was in this place that the above verse of the Quran was revealed.

The Prophet spent approximately 5 hours addressing the people out of which three hours were on the pulpit. He recited nearly 100 verses from the Holy Quran, and reminded and warned the people of their deeds and future. Then he gave a long speech. The following is a part of the speech as narrated by sunni trditionists. The Messenger of Allah declared:
"O People! Know that Gabriel came down to me several times bringing me an order from the Lord, the merciful, that I should stop at this place and inform you. Behold! It is as if the time has approached when I shall be called away (by Allah) and I shall answer. "O people! Don't you witness that there is no diety but Allah, Muhammed is his servant and his apostle, paradise is truth and that the Day (of judgement) shall certainly arrive, and Allah shall raise

people from the graves?" People replied "Yes we believe in them".

The Prophet then said "Behold! I am leaving among you two precious symbols, that if you adhere to them, you shall never go astray after me. Each of these two surpasses the other in its grandeur."

The Prophet then said "One of them is the book of Allah and the other one is my selected progeny (itrat), that is family (Ahlul Bayt)."

"Behold" he said, "I am your predecessor at the pool (of Paradise), and I shall be a witness over you. Thus be careful how you treat these two precious things after me. Do not stray away from them, for you will perish".

Then he grasped the hand of Ali (a.s) and raised it and said:

"WHOEVER I AM HIS MASTER, ALI IS HIS MASTER (repeating three times). O God! Love those who love him. Be hostile to those who are hostile to him. Help those who help him, and keep the truth with him wherever he turns."

"Ali, the son of Abu Talib is my brother, my executor (WASI), my successor (caliph), and the leader (Imam) after me. His position to me is the same as the position of Haroon to Moses, except there shall be no Prophet after me. He is your Master."

"O peopel! verily Allah has appointed him to be your Imam and ruler. Obedience of him is obligatory for all immigrants (Muhajerin) and helpers (Ansars), those who follow virtues, the dwellers of the cities and the nomads, the Arabs and the non Arabs, the freeman and the slave, the young and the old, the noble and the poor, the white and the black."

"His command should be obeyed, and his word is binding. His order is obligatory on everyone who believe in one God. Cursed is the man who disobeys him, and blessed is the one who follows him. He who believes in him is a true believer. His WALIYAH (belief in his mastery) has been made obligatory by Allah, the powerful, the exalted."

He then went on to talk about the Holy Quran and to reflect on the verses and not to presume the meanings by saying "by Allah, nobody can explain them to you, the warnings and its meanings, except me and this man(i.e Ali) whose hand I am lifting up in front of myself."

After that he went on to talk about the 11 successors after Ali (p.b.u.h.)

"O People! This is the last time I shall stand in this assembly. Therefore listen to me and obey and submit to the command of God. Verily Allah, He is your Lord and God. After Him, his Prophet Muhammed who is addressing you is your master. Then after me, this Ali is your master and leader (Imam) according to Allah's command. Then after him leadership will continue through some selected individuals in my descendents till you meet Allah and his Prophet".

"Behold! certainly you shall meet your Lord and he will ask you about your deeds. Beware! Do not become infidels after me by striking the neck of one another. It is incumbent upon those who are present to inform what I said, to those who are absent; perhaps the informed one might comprehend it (understand it) better than some of the present audience. Behold! Haven't I conveyed the Message of Allah to you?" People replied : "Yes" The Prophet said "O God bear witness."

("A'alam al Wara" P.132-133, "Tazkirat al Khawas", Sibt Ibn al Jawzi al Hanafi pp28-33, "al sirah al Halabiyyah", by Noor al Din al Halabi v3, p273)

Revelation of Qur'anic Verse 70:1-3

Some Sunni commentators further report that the first three verses of the chapter of al-Ma'arij (70:1-3) were revealed when a dispute arose after the Prophet's speech.

When Harith Ibn Nu'man al-Fahri (or Nadhr Ibn Harith according to another tradition) came to know of this appointment, he went to the Messenger of Allah and said to him: "You commanded us to testify that there is no deity but Allah, and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to observe fasts during the month of Ramadhan and we obeyed. Then you commanded us to offer pilgrimage to Makkah and we obeyed. But you are not satisfied with all this, and you raised your cousin by your hand and imposed him upon us as our master by saying `Ali is the mowla of whom I am mowla.' Is this imposition from Allah or from you?"

The Prophet said: "By Allah who is the only deity! This is from Allah, the Mighty and the Glorious."

On hearing this Harith turned back and proceeded towards his camel saying: "O Allah! If what Muhammad said is correct then fling on me a stone from the sky and subject me to severe pain and torture." He had not reached his camel, when Allah, who is above all defects, flung at him a stone which struck him on his head, penetrated his body and passed out through his lower body and left him dead. It was on this occasion that

Allah, the exalted, caused to descend the following verses:
"A questioner questioned about the punishment to fall. For the disbelievers there is nothing to avert it, from Allah the Lord of the Ascent." (Quran 70:1-3)

However some people did try to interpret the tradition in a different way. They particularly tried to translate the words WALI (master), MOWLA (master/ leader), and WILAYAH (mastery/leadership) as friend and friendship. Dictionaries give 20 meanings for the Arabic word WALI, depending on context, most have to do with the position of leadership. Only in one instance it could mean a friend. According to them, the meaning of the tradition is: *"Whoever I am his friend, Ali is his friend."*

There was no doubt that Imam Ali had a very high status in comparison with all other people. He was the first male who embraced Islam (Sahih Tirmidhi)He received the title of "brother" of Prophet He was the one for whom Prophet said: "Ali is the friend of believers!"
Moreover, how can we justify the revelation of Verse 5:67 which was revealed before the speech of the Prophet in which Allah said:
"O Apostle! Deliver what has been sent down to you from your Lord; and if you don't do it, you have not delivered His message (at all); and Allah will protect you from the people ..." (Quran 5:67).

Is it logical to say that Allah warned his Prophet that if he does not convey the message of "friendship of Ali", he has spoiled all he has done?!

Also what danger can be imagined for Prophet if he states "Ali is the friend of believers"? Then what danger from the side of people is the above verse referring to?

Furthermore, how can the phrase "Ali is the friend of believers" complete the religion? Is the verse of completeness of religion (5:3) which was revealed after the speech of Prophet suggesting that without saying "Ali is the friend of believers" the religion is not complete?
Also, as we quoted in the first part, Umar and Abu Bakr congratulated Ali by saying: "Congratulations O son of Abu Talib! Today you became my MOWLA, and the MOWLA of all believing men and women."If, here, the word MOWLA means friend then why the congratulations? Were the other people over there enemy of believers at that time, so that Umar said that "you BECAME the friend of them?!"

In fact, every WALI is a friend, but the reverse is not always true. This is why the Arabs use "Wali al-Amr" for the rulers, meaning the master of the affairs. Thus, logically speaking, the word MOWLA can not be interpreted as friend, and we should rather use its other more-frequently- used meanings which are Leader and chief.
Perhaps one would ask why Prophet didn't use other words to further explain his intention. In fact, people asked him the same question, and the following Sunni documentations are the answers of the Prophet:

1. When the Messenger of Allah was asked about the meaning of "whomever I am his MOWLA then Ali is his MOWLA". He said:

"Allah is my MOWLA, more deserving of me (my obedience) than myself, I do not dispute him. I am the MOWLA of the believers, more deserving in them than themselves, they do not dispute me. Therefore, whomever I was his MOWLA, more deserving in him than himself (and) does not dispute me, then Ali is MOWLA, more deserving in him than himself, he does not dispute him."

2. During the reign of Uthman, Alı protested by reminding people the following tradition. Also, he reminded it again during the war of Siffin.

When the Messenger of Allah spoke of (Tradition of Ghadir)..., Salman stood up and said: "O' Messenger of Allah! What does WAL mean? and how?" Prophet replied: "In the same way that I am your WALI (Wala-un ka wala'i). Whomever (considered me) I have more authority over him than himself; then Ali has more authority over him than himself."

3. Ali Ibn Abi Talib was asked about the saying of the Messenger of Allah "Whomever I am his MAWLA then Ali is his MAWLA". He said:

"He erected me chief. To the time I am up there, whomever opposes me, then he is misguided in religion."

4. On the commentary of Verse: "And stop them, they are to be asked (Quran 37:24)", Daylami narrated that Abu Sa'id al-Khudri said: The Messenger of Allah said: "And stop them, they will be asked of Leadership of Ali."

Also, Hafiz al-Wahedi commented on the above verse saying:

"This WILAYAH that the Prophet (p.b.u.h.) affirmed to Ali, will be asked about on the Day of Judgment. It is said that WILAYAH is what Allah meant in the verse 37:24 of Quran, where He said: ***"And stop them, they are to be asked [37:24]"***. This means that they will be asked about the WILAYAH of Ali. The meaning is: They will be asked if they truly accepted him as their WALI as they were instructed by the Prophet? or did they loose and ignore it?"

Countless scholars of Quran, Arabic grammar, and literature have interpreted the word MOWLA as "Awla" which means "having more authority."

Thus the word WALI or MOWLA in the tradition of Ghadir Khum does not mean a simple friend, rather it means master and guardian, who has more authority over believers than what they have over themselves as Prophet himself mentioned by saying "Don't I have more authority (Awla) on believers than what they have over themselves?". At least 64 Sunni traditionists have quoted this preceding question of the Prophet. Among them are Tirmidhi, Nisa'i, Ibn Majah, and Ahmad Ibn Hanbal. Therefore, the opinion of the above Sunni scholars accords with what Prophet said by using the word Awla before the word MOWLA. In fact, when a word has more than one meaning, the best way to find out its true connotation is to look it in the context. The word Awla (having more authority) used by the Prophet gives a good association for the word MOWLA.

The pray of Prophet after his declaration in which he said:

"O' God, love those who love him, and be hostile to those who are hostile to him. Help those who help him, and forsake those who forsake him", shows that Ali on that day was entrusted with a responsibility (Leadership) which, by its nature, some people will become his enemy, and in carrying out that responsibility he would need some helpers and supporters. Are helpers ever needed to carry on a "friendship"?

Moreover, The declaration of Prophet that "It seems the time is approached when I will be called away (by Allah) and I will answer that call" clearly shows that he was making arrangements for the leadership of Muslims after his death.

Also when at the end of his speech, the Prophet (p.b.u.h.) said twice: "Behold! Haven't I conveyed the message of Allah?" or "It is incumbent upon every one who is present to inform the absent for they may understand it better than those who are present" shows that the Prophet was conveying a very important message which was going to be transferred to all coming generations. This matter could not have been a simple friendship.

It is worth mentioning that Prophet did use the word Caliph in his speech in Ghadir Khum, but it does not appear in the majority of Sunni documents since there is no way to tamper the meaning of that word. However the Prophet also used the word MOWLA in his speech to survive this event from being wiped up from the historical records with no trace.

It is interesting to note that the words WALI and MOWLA are also used in Quran frequently with the meaning of master and guardian. For instance, the Holy Quran states:

"Allah is the WALI of those who believe; He brings them out of darkness (and takes them) into light." (Quran 2:257)

The above verse does not mean that Allah is just a friend of believers; since a simple friend who has no authority can not move anybody into light. Rather it means Allah is the Master of believers and that is why He moves them from darkness to light. In another verse Allah said:

"Surely the AWLIYA of Allah have no fear, nor do they grieve." (Quran 10:62)

The word AWLIYA is the plural form of WALI. Thus "WALI of Allah" is a person who has totally submitted his affairs to Allah.

Thus the verse (5:55) is actually saying that ONLY Allah is your WALI, and then Prophet Muhammad, and Imam Ali. Thus we can conclude that the WILAYAH (mastership/ leadership) of Imam Ali is the same as that of Prophet Muhammad (p.b.u.h.) since Allah put them beside each other. The authority of Prophet Muhammad is explained by the following verses of Quran:

"The Prophet has a greater priority/authority (Awla) over the believers than what they have over themselves" (Quran 33:6)

or:

"O' you who believe! Obey Allah, and obey the Messenger and those from among you, who are given authority (by Allah)." (Quran 4:59)

Ali came to the plain of Rahbah, and some people told him "Peace on you O' our MOWLA!" Ali replied: "How can I be your MOWLA while you are free men?" They said: "We heard the Messenger of Allah on the day of Ghadir Khum who said: `Whoever I was his MOWLA, Ali is his MOWLA.'

If MOWLA means friend, then why was Ali asking the above question? Was friendship new to Arabs? In fact Imam Ali asked this question to reiterate the importance of the word MOWLA, and showing that people at that time did not mean it friend for him, and that what they meant is master of the believers.

Concluding the above discussion, it is clear that any individual who tries to trivialize the tradition of Ghadir Khum by saying that Prophet just wanted to say "Ali is the friend of believers", is neglecting the above-mentioned traditions of prophet in which he explained what he meant by WALI, and also neglecting the above-mentioned verses of Quran (those which were revealed in Ghadir Khum and those which explain the importance of WALI). Finally, the following tradition from Sunni references further illuminates the fact that WALI means Imam since the tradition uses the phrase "follow them" and "Imam". Ibn Abbas narrated that the Messenger of Allah said:

"Whoever wishes to live and die like me, and to abide in the Garden of Eden after death, should acknowledge Ali as WALI after me, and should follow the Imams after me. For they are my Ahlul-Bayt; and are created from my clay, and are gifted with the same knowledge and understanding as myself. Woe unto those who deny their virtues and those who disregard their relationship and affinity with me, for my intercession shall never reach them."

Sukaina N Gulamhusein (Kenya)

6- Importance of "Ghadir" in our Islamic ideology

At the very outset we are faced with a stark reality. We are compelled to ask ourselves two questions. What status did Islam want the muslims to achieve? What status have the muslims actually achieved? The answer to the first question is comparatively much easy to digest. Three times does the Holy Quran repeats: ***"Allah is the One Who has sent His messenger with guidance and the religion of truth to overshine all religions by it, though the polytheists may dislike it."*** *(Quran 9:33, 48:28, 61:9)*. Also the Holy Quran enunciates: ***"Surely the land is Allah's; He causes His servants to inherit it as He pleases"*** *(7:128)* But the answer to the second question hits the belly - and indeed hits it hard. Today's muslim does not stand anywhere near victory. Success reaches every house but somehow manages to escape the thresholds of muslims. The parable of the muslim is that of a football. Being kicked from one end to another. Some do kick to get material benefits. Majority are the people who seek pure entertainment by being the spectators and at times the cheerleaders. This reality slaps, smack, on our faces.

The somberness of this fact burns our hearts. It persuades us to do the much needed research in order to comprehend the underlying fundamentals to this stark variation - What the Quran explicitly mentions to what we observe in the socio-political transnational personality of the contemporary muslim. In this research, to pursue the reality, we promise ourselves to uphold and follow the genuine research 'wherever it leads to'. Pursuit for truth without the sincere intent and the firm resolve has no meaning. Before we venture out in the realm of sincere research and quest for truth we take caution and endeavor to improve our resolve with these words "There are few nudities as objectionable, as the naked truth - Agnes Replier. Further we sincerely pray that we take our faith seriously, and not to be included in those who have been mentioned with the words " He wears his faith, but as the fashion of his hat - William Shakespeare. We take courage in these words "All truths are easy to understand once they are discovered; the point is to discover them - Galileo Galilei (1564 - 1642). And also "Truth is generally the best vindication against slander - Abraham Lincoln.

Let us first analyze where the muslims went wrong in their vast history presently spread over more than 14 centuries. Where did the first falsehood creep into the history of the muslims? We will not leave any stone unturned and any page unread, to locate this falsehood and ultimately eliminate it. There are two ways to this analysis. First we initiate from the contemporary to the life of the Holy Prophet (p.b.u.h.). Second is we initiate from the life of the Holy Prophet (p.b.u.h.) to the contemporary. We know that if there was a false in the past, then it had been multiplied with time. Therefore, we take the second option, starting from the life of the Holy Prophet to the present. It would have been an increasingly ardous affair to analyze the complex form of the false in the recent times without analyzing the comparatively bare and raw form of the false in the previous times. When we mention ' bare form of the falsehood ' we definitely have taken great pains in comprehending what a 'falsehood' means and implies. This indicates that there exist different forms of falsehood. There are 2 kinds of falsehoods. One is in its bare status, which is in its nascent elementary form, and the other is the falsehood garbed with truth that is the complicated form. The Holy Quran says: "Do not mix the truth with the falsehood "(2:42). In this verse the Holy Quran exhorts the people not to mix truth and falsehood together. Simply speaking the Holy Quran could have asked us to leave falsehood. But it is needless to mention here that the Holy Quran wants to specify here the second form of falsehood that is more dangerous than simple elementary form of falsehood. This falsehood is the complex form of falsehood that is mixed with truth and is perceived as truth at the outset. Only when a person ponders over the reality of this he comes to understand that it is, in reality, a falsehood and not truth. But the more simple minded people and those who do not ponder a lot get hooked and start considering this falsehood as being the real form of truth. These people start believing this complex form of false as truth in such a way that they are more than willing to sacrifice their lives for this complex false, of course, under the impression that this is truth by itself. There is another group of people who are impure at heart.

They are quite aware about this complex false and comprehend that this is false but chooses to stick by this false rather than the truth.

Beginning from the life of the Holy Prophet (p.b.u.h.), first, we are sure that nothing went wrong in the time when the Holy Prophet was alive. Since we know that the Holy Prophet was at the helm of the affairs of the muslims and no mistakes could be attributed to him. It is sufficient to say that no muslim believes that the Holy Prophet committed any mistake that ultimately has caused such tragic oppressions of the muslims. Also, the Holy Prophet (S.A.W.) has received a certificate from Allah (S.W.T.) that he will not err in the affairs of the muslims in the following verses of the Holy Quran: ***"Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but a revelation that is revealed "(53: 2, 3, & 4)***. Also the Holy Quran certifies all his actions by asking everyone to follow each and every action of him without any exception. This verse has been repeated tens of times in the Holy Quran: ***" Obey Allah and obey the Prophet " (3:32, 3:132, 4:59, 8:1, 8:20, 8:46).*** Our journey for seeking truth has started from the life of the Holy Prophet and is supposed to terminate at the contemporary. So the next stage which should not miss our stringent perusal is the period immediately after the demise of the Holy Prophet.

Immediately after the demise of the Holy Prophet, we envisage heavy differences taking place amongst the muslims. We can proffer many examples displaying the terrible differences that had occurred. But since the scope of this document is highly limited, just to indicate the extent of differences taking place after the Holy Prophet it is sufficient to enunciate the following points:

1. Abu Ja'far Baladhuri, a reliable traditionalist and historian according to the sunnis, writes in his "History" that when Abu Bakr called Ali to swear allegiance, Ali refused. Abu Bakr sent Umar, who went with a torch to set fire to Ali's house. Fatima came to the door and said: "O son of Khattab! Have you come to set my house on fire?" He said: "Yes, this is more effective than anything your father did."

2. Sharhe Nahju'l-Balagha, Volume III, page 351. Ibn Abi'l-Hadid wrote that he told his teacher, Abu Ja'far Naqib, that when the Prophet was told that Hubbar Bin Aswad had attacked his daughter Zainab's litter with a lance, because of which Zainab suffered a miscarriage, the Prophet allowed him to be put to death. Abu Ja'far said: "Had the Prophet of Allah been alive, he would have surely ordered the death penalty for him also who had frightened Fatima so much that her child, Muhsin, died in miscarriage."

Hazrat Hussein (A.S.) the grandson of the Holy Prophet was martyred along with his family members.

3. When Abdullah Ibn Mas'ud learned that, like other copies of the Holy Quran, his copy had been burnt, he was much aggrieved. In social and religious gatherings, he narrated the condemnatory tradition that he knew about Uthman. When this news reached Uthman, he had Ibn Mas'ud so severely beaten by his slaves, that his teeth were broken, and he was confined to bed. After three

days he succumbed to his injuries. Ibn Abi'l-Hadid writes in detail about these facts in Volume I, pages 67 and 226 of Sharh Nahju'l-Balagha (printed in Egypt) under "Ta'n VI".

4. Both Shia and Sunni scholars narrate that, when Umayyad oppressions increased, some companions of the Prophet wrote to Uthman, asking him to relent. They said that if he continued to assist his cruel Umayyad Governors, he would not only be harming Islam, but he would himself be subjected to serious consequences. They asked Ammar Yasir to deliver the petition since Uthman himself had acknowledged Ammar's virtue. They had often heard Uthman say that the Prophet said that faith was blended with the flesh and blood of Ammar. So Ammar took the letter to Uthman. When he arrived, Uthman asked him, "Do you have business with me?" He replied: "I have no business of a personal nature. But a group of the Prophet's Companions have written in this letter some suggestions and advice for your welfare. They have sent it to you, through me." After reading a few lines, Uthman threw the letter down. Ammar said: "It was not good of you. A letter from the companions of the Holy Prophet of Allah deserves respect. Why did you throw it on the ground? It would be proper for you to have read it and replied to it?" "You are lying!" Uthman shouted. Then he ordered his slaves to beat him, and Uthman himself kicked him in the stomach.

5. Uthman was also cruel to Abu Dharr Ghifari, one of the intimate companions of the Holy Prophet and a learned man. Great traditionalists and historians of both sects have reported that this ninety-year-old man was

unjustly exiled from place to place with utmost ignominy - from Medina to Syria, to Medina again, and then (from Medina to the desert of Rabza in Lebanon. He rode on a naked camel accompanied by his only daughter. He died in Rabza in penury and neglect. Sunni prominent ulema and historians, including, Ibn Sa'd, in his Tabaqat, Volume IV, page 168; Bukhari in Sahih, Kitab-e-Zakat; Ibn Abi'l-Hadid in his Sharhe Nahju'l-Balagha, Volume I, page 240 and Volume II, pages 375-87, Yaqubi in his History, Volume II, page 148; Abu'l-Hasan Ali Bin Husain Mas'udi, the famous traditionalist and historian of the fourth century in his Muruju'dh-Dhahab, Volume I, page 438, and many others have recorded Uthman's cruelty. It has been widely reported how he mistreated the pure-hearted Abu Dharr, the loved one of the Holy Prophet, and also how Abdullah Bin Mas'ud, the hafiz and recorder of holy Quran, who was given forty lashes because he bid farewell to Abu Dharr Ghifari. Insulting treatment was likewise shown to Ali for the same reason.

6. The wife of the Holy Prophet (p.b.u.h.) came out to fight against the Holy Imam Ali (p.b.u.h.).

7. Ayesha went to Basra city. Uthman Bin Honaif, a great companion of the Prophet and governor of Basra appointed by Ali, was captured there. His hair and beard were pulled out; he was tortured and driven out. More than 100 innocent, helpless muslims were killed. Ibn Athir, Mas'udi, Muhammad Bin Jarir Tabari, Ibn Abi'l-Hadid, and others have written in detail about this event.

8. Abu'l-Faraj Ispahani in his Maqatilu't-Talibin, Ibn Abdu'l-Ber in his Isti'ab, Mas'udi in his Isbatu'l-Wasiyya,

and many other ulema have reported that Asma Ju'da, by order and promise of Mu'awiya, gave poison to Abu Muhammad Hasan Ibn Ali. Ibn Abdu'l-Bar and Muhammad Bin Jarir Tabari have also reported that when Mu'awiya was informed of the demise of the holy imam, he shouted takbir ("Allah is Great").

9. When Amr Bin As and Mu'awiya Bin Khadij conquered Egypt, the supply of water was cut off to Muhammad Bin Abu Bakr. When he had nearly died of thirst, he was killed. He was then enclosed in the skin of an ass and the bundle was thrown into a fire. When Mu'awiya learned of this, he was very pleased.

10. Sunni eminent ulema and historians, including Yusuf Sibt Ibn Jauzi in his Tazkira Khawasu'l-Umma, p.122; Allama Mas'udi, author of Muruju'z-Dhahab, in Isbatu'l-Wasiyya, p.136; Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, vol. IV, p.18, reporting from Abu'l-Faraj and Yahya Bin Hasan, author of Kitabu'n-Nasab; Muhammad Khwawind Shah in his Rauzatu's-Safa, and many others have written that when the corpse of Imam Hasan was being transported to Medina, A'yesha, mounted on a mule and accompanied by a group of the Bani Umayya and their slaves, stopped the group with Imam Hasan's body. They said that they would not let Imam Hasan be buried by the side of the Holy Prophet. According to the report of Mas'udi, Ibn Abbas said: "It is strange of you, A'yesha! Was not the Day of Jamal, that is, your entering the battlefield mounted on a camel, sufficient for you? Now should the people also keep in memory the Day of Baghl?

11. Differences in the four schools of Jurisprudence namely shaafei, Maaliki, Hanbali and hanafi, which appeared after the Holy Prophet had been so intense that they used to go to the extent of calling each other infidels.

The above cases shows that there did exist tremendous differences and an increasingly pathetic state of affairs of the muslims right after the demise of the Holy Prophet (p.b.u.h.). It will be absolutely wrong to endeavor and find out the roots to the causes of the plight of the contemporary muslim without actually finding out the roots to the pathetic status of the muslims immediately after the Holy Prophet. But the big question is - How do we find the truth? How do we analyze the events taking shape after the demise of the Holy Prophet? The Ahle sunnat people come up with a theory of Ijma (General Approval). They boldly mention that in spite of the differences among the Muslims, they were all united on one platform. It is like saying that the pant has 40,000 holes in it but still it is perfect - You can wear it! They were not united on any one aspect. Let us not beat behind the bushes. Let us not follow the words "If the facts don't fit the theory, change the facts. If we ponder on this, and sincerely endeavor to seek the truth we will understand that these kinds of disturbances were not exclusive to the muslim society. Any community which has so many resources under it and has huge power will get involved in this kind of strife, if one single leader is not designated by the previous leader. If the previous leader leaves the community without designating his successor for the community and the community, has such resources, it can be predicted that enormous strife and disturbances will follow in the community. Hence this ultimately devolves on the Holy Prophet. If the Holy Prophet had to avoid disturbances after him then he had to appoint his successor. There was absolutely no chance that the muslim community would have remained safe from disturbances and internal strife, if there was no one single person appointed as the Holy Prophet's successor and appointed before the demise of the Holy Prophet. If a person says that the Holy Prophet did not appoint anyone as his successors throughout his lifetime, then he is most certainly attributing an error, short sightedness and a shortcoming on the Holy Prophet. Hence, after all the pains we have taken, we have at least understood the following:

1. Plight of the present day muslims are not related purely to the present day problems, but are inherited from the past that is ultimately inherited from the problems faced by muslims immediately after the demise of the Holy Prophet.

2. The problems of the muslims immediately after the Holy Prophet was because they were not united under one single banner of TRUTH.

3. The muslims after the Holy Prophet were not united under one banner of truth because the Holy Prophet did not identify this banner of truth by not appointing his successor. Thus the root cause of all the problems faced by the muslims throughout so many centuries is the error of the Holy Prophet - May Allah (S.W.T.) protect us from such wild and false imaginations. The other possibility is that the Holy Prophet did appoint his successor and vicegerent, but the majority of the muslims disregarded it.

Thus all the problems faced by the muslims throughout so many centuries whether it be spiritual or material has to be attributed to this disregard.

If it is true that the Holy Prophet appointed a successor after him but the majority of the muslims disregarded it then we should try to find this appointment by the Holy Prophet. Let us utilize all the latest tools available to mankind to scan and find out the moment in the life of the Holy Prophet when he appointed his successor and vicegerent. If we study the life of the Holy Prophet we will find out that we do not require any tools to locate where and how did the Holy Prophet appoint his successor. In fact his life is full of small and big incidents wherein he has announced his successor. He has not hidden these events anywhere, and has not made this appointment ambiguous. These kinds of repeated announcement by the holy Prophet of his successor are abundant and clear in his life time. The Holy Prophet was too merciful to have possibly concealed the appointment. The Holy Quran says: ***" Certainly an apostle has come to you, from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful." (9:128).***

Amongst all the instances wherein the Holy Prophet has mentioned the appointment of his successor, the event of Ghadir is the biggest occasion. After completion of the last pilgrimage of the Holy Prophet he collected all the muslims available at a place called Ghadir-e-khum, and then vehemently announced the appointment of Ali (p.b.u.h.) as his successor and vicegerent in clear terms. Since whatever we have discussed till now is focused on this event of Ghadir, we need to elaborate this event in a greater detail.

Geographical location of Ghadir:

Ghadir literary means small lake or pond. Ghadir is the name of a place that comes on the way from Mecca to Medina. It is 3 miles further than Johfa towards Medina. Though geographically it exists on the way to Medina but this place acted as an exit point for all the people going out from Mecca for all the other places. When the Holy Prophet halted at this place after his last pilgrimage to make his all-significant announcement it was extremely hot at that time, and it was close to mid-day. There was no shelter present over there at that time. In fact there existed merely small minor patches of shades provided by a few acacia trees.

Date:

The date is 18th Zilhajjah of the year 10 A.H. (10 March 632)

Event Backdrop:

The Holy Prophet asked his companions to call the muslims in general to attend for a pilgrimage to the Holy Kaaba. The Holy Prophet specified that he himself would also be there to attend for the pilgrimage and teach the muslims the rituals of the pilgrimage and convey his significant messages directly to all. The call for the pilgrimage was made. On his way to Makkah more than 70,000 muslims joined him. By the fourth of Zilhajjah more than 120,000 muslims had collected for the Haj with the Holy Prophet.

After the Last pilgrimage:

After completing the last pilgrimage the Holy Prophet (p.b.u.h.) along with the muslims set out of Mecca. On their way back the muslims reached a place called Ghadir-e-khumm. The following verse was revealed to the Holy Prophet: ***"O Apostle! Deliver what has been sent down to you from your God; and if you don't do it, you have not delivered His message (at all); and Allah will protect you from the people ..." (Quran 5:67)***

Delivery of the sermon:

On receiving the above verse, the Holy Prophet stopped at that very place called Ghadir-e-khum. He ordered his companions to call back those of the muslims who had gone ahead. He waited for those muslims who had remained behind to join them. He ordered Salman to prepare for a pulpit with the help of rocks and camel tooling. It was prime noontime and muslims had covered their heads and legs on account of the heat. Muslims sat near the temporary pulpit. The Holy Prophet was at this place for about 5 hours. He recited nearly 100 verses of the Holy Quran most of which were in the praise of Ali. Seventy three times he reminded and admonished the muslims about their deeds and future.

The following is a part of the lengthy speech of the Holy Prophet which has also been narrated by the sunni scholars repeatedly:

"It seems the time has approached when I shall be called away (by Allah) and I shall answer that call. I am leaving for you two precious things. And if you adhere to them both, you will never go astray after me. They are the Book of Allah and my Progeny that is my Ahlul Bayt.

These two shall never separate from each other until they come to me by the Pool (of Paradise)." Then the Holy Prophet in an attempt to remind muslims of his own authority over them said: "Do I not have more right over the believers than what they have over themselves?" Muslims answered unanimously "Yes, O' Messenger of God ". This served as a stepping stone for the announcement of his successor and vicegerent. The Holy Prophet held out the hand of Ali (p.b.u.h.) and said: "For whomever I am his Leader (mawla), 'Ali is his Leader (mawla)." The Holy Prophet then continued to say: "O' God, love those who love him, and be hostile to those who are hostile to him."

Revelation of the verse 5:3

Once the Holy Prophet completed his speech this verse of the Holy Quran was revealed to him: ***"Today I have perfected your religion and completed my favour upon you, and I am satisfied that Islam be your religion." (Quran 5:3)***. This verse explicitly mentions that only along with this express announcement of the vicegerancy by the Holy Prophet the religion of Islam can be considered complete and perfect. Without this announcement or because of the disregard of this announcement, the religion of Islam will be merely half truth. As indicated earlier, many times half truths are more dangerous than full falsehoods. No doubt if the muslims disregard this announcement, they will have to endure oppression and hardship both materially and spiritually.

Hessan Bin Thabit's poetry:

Immediately after completion of the sermon Hessan Bin Thabit sought the permission of the Holy Prophet to convey to the audience his poetry which he had instantaneously composed regarding this event of ghadir. The Holy Prophet told him "Say with the blessings of Allah ". He then conveyed the following poem to the audience:

"He calls them, (on) the day of Ghadir, their Prophet
In Khum so hear (and heed) the Messenger's call,
He said: "Who is your guide and leader? (mawlakum wa waliyyukum)"
They said, and there was no apparent blindness (clearly):
"You're God, our guide, and you are our leader
And you won't find from among us, in this, any disobedient,"
He said to him: "Stand up O' Ali, for I am
pleased to announce you Imam and guide after me (min ba'di imam wa hadi),
So whomever I was his leader (mawla), then this is his leader (mawla)
So be to him supporters in truth and followers,"

Oath of allegiance:

The Holy Prophet according to his long term merciful nature towards the people did not get satisfaction only on this announcement. He wanted this announcement to take the shape of appropriate action from the side of the muslims. He ordered the muslims to meet Ali and give oath of allegiance to him. Umar Bin Khattab came first to Ali, gave oath of allegiance to Ali and said "Well done Ibn Abi Talib! Today you became the Leader (mawla) of all believing men and women." After Umar were Abu

Bakr, Uthman, Talha and then others. The entire process of giving allegiance to Ali by the present 120,000 people took 3 days.

Revelation of the verse 70:1-3:

The news about the above announcement and the subsequent oath of allegiance given by the muslims to Ali (p.b.u.h.) spread across both the urban and rural areas. This event was so significant that it touched the muslims all across the globe. In this process Harith Ibn Nu'man al-Fahri (or Nadhr Ibn Harith according to another tradition) came to know about this. He hurriedly came to Medina and started disputing with the Holy Prophet on the issue of appointment of Ali(A.S.) as the vicegerant. He told the Holy Prophet "You commanded us to testify that there is no deity but Allah and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to observe fasts during the month of Ramadhan and we obeyed. Then you commanded us to offer pilgrimage to Makkah and we obeyed. But you are not satisfied with all these and raised your cousin upon us as our master by saying `Ali is the mawla of whom I am mawla.' Is this imposition from Allah or from you?"

The Prophet said: "By Allah who is the only deity, this is from Allah, the Mighty and the Glorious."

On hearing this while going back to his camel Harith said "O Allah! If what Muhammad said is correct then fling on me a stone from the sky and subject me to severe pain and torture." He had not even reached his camel that Allah flung a stone on him which struck him on his head and penetrated his entire body and he was instantaneously left dead. At this the following verse was revealed *"A*

questioner questioned about the punishment to fall. For the disbelievers there is nothing to avert it, from Allah the Lord of the Ascent." (Quran 70:1-3).

We have mentioned above the entire episode of the Ghadir. But unfortunately, even after knowing and understanding the entire truth we see heads move in rejecting the truth. There are basically 3 excuses which the opponents offer. Though these excuses are self-evident to be no more than futile excuses, but we will deal with them in detail so that the opponents are left with no shelter place.

Excuses:

1. The tradition of Ghadir is not reliable and authentic.
2. The word Mawla used in the tradition does not imply master, but it means friend. Hence the Holy Prophet actually announced about the friendship of Ali (A.S.) on the day of Ghadir and not about mastership of him.
3. It does not appeal to our common sense that the Holy Prophet appointed Ali (A.S.) as his successor in clear terms and still the companions of the Holy Prophet disobeyed him and after his demise appointed a vicegerent by themselves.

We will deal with the above excuses separately and in such details as to dispel all doubts and lay bare the mischief of the mischief makers.

Excuse 1: ***The tradition of Ghadir is not reliable and authentic***

Rebuttal:

A. Sunni references for the verse 5:67 revealed in relation and just before the tradition of Ghadir. Though there are at least 69 chains of transmitters present for this from Sunni sources, but due to lack of space we will mention only 9 books:

1. "Yanabi` al-mawaddah" - Khajah Kalan Sulayman bin Ibrahim, al-Husayni al-Balkhi al-Qunduzi al-Hanafi.
2. "Arbaein fi faza'il Amir al-Mu'minin" - Jamal al-Din `Ata' Allah b. Fazl Allah, al-Husayni al-Shirazi.
3. "Al-Durr al-Manthur" - al-Suyuti, Jalal al-Din `Abd al-Rahman b. Kamal al-Din Abi Bakr, al-Shafiei.
4. "Tafsir Kashf ol-bayan" - Al-Tha`labi, Ahmad b. Muhammad b. Ibrahim, Abu Ishaq al-Nisaburi.
5. "Asbab al-Nuzul" - Wahidi, Abu al-Hasan `Ali b. Ahmad b. Muhammad b. `Ali b. Mattawayh, al-Nayshaburi.
6. "Dirayah fi Hadith al-Wilayah" (Kitab al-wilayah) - Mas`ud b. Nasir b. `Abd Allah b. Ahmad, Abu Saeid Sijzi (al-Sijistani).
7. Shawahid al-tanzil - Ibn Haddad Haskani, `Ubayd Allah b. `Abd Allah, Abu al-Qasim al-Hakim al-Nishaburi al-Hanafi.
8. Mafatih al-Ghayb (Tafsir al-kabir) - Fakhr al-Din Razi, Muhammad b. `Umar b. al-Hasan, Abu `Abd Allah al-Shafiei.
9. Matalib Osul fi manaqib Ale Rasul - Muhammad b. Talhah, Abu Salim al-Qarashi al-Nasibi Shafiei.

B. Sunni references regarding the tradition of Ghadir. Here it is more than sufficient to mention that Allama Amini has mentioned this tradition from 110 companions of the Holy Prophet and 84 second generation (Ta'bei) and 360 sunni scholars. In fact at other places, another 200 sunni ulema references are given which takes the number of sunni ulema to have related the tradition of

Ghadir to at least 560! Due to lack of space again here we will mention only 9 references from sunni sources who have related the tradition of Ghadir and have specifically mentioned the words of "For whoever I am his Leader (mawla), 'Ali is his Leader (mawla).":

1. Al-Bidayah wa'l-Nihayah fi Ta'rikh - Ibn Kathir, `Imad al-Din Isma`il b. `Umar b. Kathir b. Daw', al-Qarashi al-Dimashqi.
2. Manaqib `Ali b. Abi Talib - Ibn Hanbal, Ahmad b. Muhammad b. Hanbal b. Hilal b. Asad, Abu `Abd Allah al-Shaybani al-Marwazi.
3. Al-Musnad - Ibn Hanbal, Ahmad b. Muhammad b. Hanbal b. Hilal b. Asad, Abu `Abd Allah al-Shaybani Marwazi.
4. Kanz al-`ummal fi sunan al-aqwal wa'l af`al - Nur al-Din `Ali b. `Abd al-Malik Husam al-Din al-Muttaqi Hindi.
5. Sunan - Ibn Majah, Muhammad b. Yazid, Abu `Abd Allah al-Qazwini.
6. Al-Musannaf - Ibn Abi Shaybah, `Abd Allah b. Muhammad b. Ibrahim b. `Uthman, Abu Bakr al-`Absi al-Kufi.
7. al-'Iktifa fi fadl al-'arba`ah al-khulafa' - Ibrahim b. `Abd Allah, al-Wassabi al-Yamani al-Shafi`i.
8. Al-Khasa'is fi fadl `Ali b. Abi Talib - al-Nasa'i, Ahmad b. Shu`ayb b. `Ali b. Sinan b. Bahr, Abu `Abd al-Rahman al-Khurasani al-Nasa'i.
9. Miftah al-naja fi manaqib Al al-`aba - Mirza Muhammad b. Mu`tamad Khan al-Harithi al-Badakhshi (al-Badakhshani).

C. Sunni references about the verse 5:3 Being revealed immediately after the sermon of Ghadir. Again here we can provide at least 35 chains of transmitters but due to lack of space we will mention only 9 sunni books to confirm:

1. Manaqib `Ali Ibn. Abi Talib - Ibn al-Maghazili, `Ali b. Muhammad, Abu al-Hasan al-Tayyib al-Jullabi al-Shafi`i.
2. Miftah al-naja fi manaqib ab - Mirza Muhammad b. Mu`tamad Khan al-Harithi al-Badakhshi (al-Badakhshani).
3. Ma nazala min al-Qur'an fi `Ali - Abu Nu`aym, Ahmad b. `Abd Allah, al-'Isfahani.
4. Manaqib `Ali b. Abi Talib - Ibn al-Maghazili, `Ali b. Muhammad, Abu al-Hasan al-Tayyib al-Jullabi al-Shafi`i.
5. al-Khasa'is al-`Alawiyyah - Muhammad b. `Ali b. Ibrahim, Abu al-Fath al-Natanzi.
6. Kitab al-Manaqib - Khatib al-Kharazmi, Muwaffaq b. Ahmad, Abu al-Mu'ayyad al-Makki, known as Akhtab al-Muwaffaq.
7. Al-Durr al-Manthur - al-Suyuti, Jalal al-Din `Abd al-Rahman b. Kamal al-Din Abi Bakr, al-Shafi`i.
8. Fara'id al-samtayn fi fada'il al-Murtada wa al-batul wa al-sibtayn - al-Juwayni, Ibrahim b. Muhammad b. al-Mu'ayyad, Sadr al-Din Abu al-Majami` al-Hamawayni or al-Hamawi al-Shafi`i.
9. Tafsir al-Qur'an al-`Azim - Ibn Kathir, `Imad al-Din Isma`il b. `Umar b. Kathir b. Daw', al-Qarashi al-Dimashqi.

D. References of Hessan Bin. Thabits poetry:

1. Ma nazala min al-Qur'an fi `Ali - Abu Nu`aym, Ahmad b. `Abd Allah, al-'Isfahani.
2. Fara'id al-samtayn fi faza'il al-Murtada wa al-batul wa al-sibtayn - al-Juwayni, Ibrahim b. Muhammad b. al-

Mu'ayyad, Sadr al-Din Abu al-Majami` al-Hamawayni or al-Hamawi al-Shafi`i.

3. Kashf al-ghamma fi ma`rifat al-A'immah - al-Irbili, `Ali b. `Isa b. Abi al-Fath, Abu al-Hasan al-'Irbili.

4. al-'Azhar fi ma `aqdahu al-shu`ara' min al-'ash`ar - al-Suyuti, Jalal al-Din `Abd al-Rahman b. Kamal al-Din Abi Bakr, al-Shafi`i.

5. Kifayat al-Talib - Muhammad b. Yusuf b. Muhammad, Abu `Abd Allah al-Kanji al-Shafi`i.

6. al-Khasa'is al-`Alawiyyah - Muhammad b. `Ali b. Ibrahim, Abu al-Fath al-Natanzi.

7. Tazkirat khawass al-'ummah fi ma`rifat al-a'immah - Sibt b. al-Jawzi, Shams al-Din Yusuf b. Qizughli, Abu al-Muzaffar.

E. References of Oath of allegiance as mentioned above:

1. Al-Bidayah wa'l-Nihayah fi al-Ta'rikh - Ibn Kathir, `Imad al-Din Isma`il b. `Umar b. Kathir b. Daw', al-Qarashi al-Dimashqi.

2. Manaqib `Ali Ibn. Abi Talib - Ibn Hanbal, Ahmad b. Muhammad b. Hanbal b. Hilal b. Asad, Abu `Abd Allah al-Shaybani al-Marwazi.

3. Al-Musannaf - Ibn Abi Shaybah, `Abd Allah b. Muhammad b. Ibrahim b. `Uthman, Abu Bakr al-`Absi al-Kufi.

4. Fada'il `Ali - `Abd Allah b. Ahmad b. Hanbal, Abu `Abd al-Rahman al-Shaybani.

5. al-Fusul al-muhimmah li ma`rifat al-a'immah - Ibn al-Sabbagh, Nur al-Din `Ali b. Muhammad b. Ahmad, al-Ghazzi al-Maliki.

6. Manaqib Al Abi Talib - Ibn Shahrashub, Muhammad b. `Ali, Abu Ja`far.

7. Sharaf al-Mustafa - `Abd al-Malik b. Muhammad, Abu Sa`d al-Wa`iz al-Nisaburi al-Kharkushi (al-Khargushi).
8. Tafsir Kashf wa'l-bayan - Al-Tha`labi, Ahmad b. Muhammad b. Ibrahim, Abu Ishaq al-Nisaburi.
9.Riyad al-Nadirah - Muhibb al-Din Ahmad b. `Abd Allah, Abu al-`Abbas al-Tabari al-Makki al-Shafi`i.

Again due to paucity of space we limit to 9 books refferences. There are otherwise at least 76 chains of narrators mentioned in books for this.

F. The revelation of the verse 70:1-3 is regarding the event of the dispute of Harith as mentioned earlier. References for this are:

1. al-'Arba`in fi faza'il Amir al-Mu'minin - Jamal al-Din `Ata' Allah b. Fazl Allah, al-Husayni al-Shirazi.
2. Tafsir Kashf wa'l-bayan - Al-Tha`labi, Ahmad b. Muhammad b. Ibrahim, Abu Ishaq al-Nishaburi.
3. Tadhkirat khawass al-'ummah fi ma`rifat al-a'immah - Sibt b. al-Jawzi, Shams al-Din Yusuf b. Qizughli, Abu al-Muzaffar.
4. al-'Iktifa fi fadl al-'arba`ah al-khulafa' - Ibrahim b. `Abd Allah, al-Wassabi al-Yamani al-Shafi`i.
5. Hidayat al-su`ada' - Shihab al-Din Ahmad b. Shams al-Din `Umar, Malik al-`Ulama' al-Zawali al-Dawlatabadi.
6. Ma`arij al-wusul - al-Zarandi, Jamal al-Din Muhammad b. Yusuf b. al-Hasan al-Madani al-'Ansari al-Hanafi.
7. Wasilat al-ma'al fi `add manaqib al-'Al - Ba Kathir al-Makki, Ahmad b. al-Fadl b. Muhammad, al-Shafi`i.
8. Jawahir al`iqdayn fi fadl al-sharafayn sharaf al-`ilm al-jali wa al-nasab al-`ali - al-Samhudi, Nur al-Din `Ali b. `Abd Allah b. Ahmad, al-Hasani al-Shafi`i.

9. al-Fusul al-muhimmah li ma`rifat al-a'immah - Ibn al-Sabbagh, Nur al-Din `Ali b. Muhammad b. Ahmad, al-Ghazzi al-Maliki.

Again we are unable to mention other sources due to paucity of space. There are atleast 31 chains of transmitters for this.

Excuse 2: The word Maula used in the tradition does not imply master but it means friend. Hence the Holy Prophet actually announced about the friendship of Ali on the day of Ghadir, and not about mastership of Ali (p.b.u.h.).

Rebuttal:

Though multitude of reasons could nullify the above excuse we will mention only 5 of them:

A. The first proof is the Holy Qur'an and the revelation of the verse: ***"O Apostle! deliver which has been revealed to you from your God; and if you do it not, then you have not delivered His message, and Allah will protect you from the people." (5.67)***

Qazi in "Kashf Ghumma" gives a report from Razi Bin Abdullah: "In the days of the Holy Prophet we used to read this verse thus: 'O our Prophet (Muhammad) deliver what has been sent down to you from your Lord, that is, Ali is the master of the believers. If you do not, then you have not delivered His message." Also Suyuti in his Durru'l-Mansur from Ibn Mardawiyya, Ibn Asakir and Ibn Abi Hatim from Abu Sa'id Khadiri, Abdullah Ibn Mas'ud (one of the writers of Divine - revelations) and Qazi Shukani in Tafsir-e-Fathu'l-Ghadir narrate that in the day of the Holy Prophet. In short, the warning contained in this verse says: "If you do it not then (it will be as if) you have not delivered His message (at all)..." shows that the message which the Holy Prophet had been ordered to deliver was of great importance. It was in fact essential to the completion of Prophethood itself. Therefore, the issue in question was surely the matter of the imamate, the conferring of authority on one who would guide the people according to the tenets of Islam after the death of the Holy Prophet. This important issue cannot be the friendship of someone by any stretch of imagination.

B. Second proof is the revelation of the verse ***"This day have I perfected for you your religion and completed my favor on you and chose for you Islam as a religion." (5:3).*** Scholars trusted by sunnis, such as Jalalu'd-din Suyuti in Durru'l-Mansur, vol. II, p. 256 and Itqan, vol. I, p. 31; Imamu'l-Mufassirin Tha'labi in Kashfu'l-Bayan; Hafiz Abu Nu'aim Ispahani in Ma Nusala Mina'l-Qur'an Fi Ali; Abu'l-Fatha Nazari in Khasa'isu'l-Alawi; Ibn Kathir Shami in Tafsir, vol. II, p. 41, following Hafiz Ibn Mardawiyya: Muhammad Bin Jarir Tabari, scholar, commentator and historian of the 3rd century A.H. in Tafsir-e-Kitabu'l-Wilaya; Hafiz Abu'l-Qasim Haskani in Shawahid-ut-Tanzil; Sibt Ibn Jauzi in Tadhkira-e-Khawasu'l-Umma, p. 18; Abu Ishaq Hamwaini in Fara'id-us-Simtain, ch. XII; Abu Sa'id Sijistani in Kitabu'l-Wilaya; Al-Khatib-e-Baghdadi in Ta'rikh-e-Baghdad, vol. VIII, p. 290; Ibn Maghazili Faqih Shafi'i in Manaqib, ch. XIV and Maqtalu'l-Husain, ch. IV, all have written that on the day of Ghadir-e-Khum the Holy Prophet appointed Ali by divine order to the rank of wilaya (Vicegerent). He told the people whatever he was ordained to say about Ali and raised his hands so high that the white of both his armpits was visible. He addressed the people thus: "Salute Ali because he is the amir (master) of the believers. The whole Community complied with his order. They had not yet departed from one another when the aforesaid verse was revealed." The Holy Prophet was highly pleased with the revelation of this verse. So, addressing the people, he said: "Allah is Great, He Who has perfected for them their religion and has completed His favor on them, and is satisfied with my Prophethood and Ali's vicegerency after me."

C. In that hot desert, where there was no protection for the travelers, the Holy Prophet gathered the whole nation (umma). People sat in the shade of the camels, with their feet covered, in the scorching heat of the sun. In these conditions, the Prophet delivered a long address, which Kharizmi and Ibn Mardawiyya in their Manaqib, and Tabari in his Kitabu'l-Wilaya and others have narrated. Does it make sense to think that the Prophet would require thousands of his followers to spend three days in the blazing desert to swear allegiance to Ali merely to indicate that Ali was their friend? It is reasonable to conclude therefore, that these arrangements were made not merely to indicate that people should befriend Ali. The event, in fact, marked the completion of the Prophet's message; the establishment of the Imamate, the source of the umma's guidance after the death of the Prophet.

D. Some of sunni reputable ulema have acknowledged that the primary meaning of "maula" is "master." Among them is Sibt Ibn Jauzi, who after giving ten meanings of the word in his Tadhkira-e-Khawas, ch. II, p. 20, says that none of them except the tenth one corresponds with what the Holy Prophet meant to say. He says: "The hadith specifically means obedience; so the tenth meaning is correct, and it means 'mastery over others.' Hence, the hadith means 'of whomever I am the 'maula' (master) Ali is also his 'maula' (master)." In the book Maraju'l-Bahrain Hafiz Abdu'l-Faraj Yahya Bin Sa'id Saqafi interprets it in the same way. He narrates this hadith with his own sources from his leaders, who said that the Holy Prophet, holding Ali by the hand, said: "Of whomsoever I am 'wali' or master over him, Ali is also his 'wali' or master." Sibt Ibn Jauzi says, "The saying of the Holy Prophet that Ali has authority or is the master over all the believers clearly proves the Imamate or vicegerency of Ali, and that obedience to him is obligatory."

E. Ali (p.b.u.h.) himself has referred to the tradition of Ghadir to mean master and has emphasised that he was clearly appointed as the vicegerant at Ghadir. Also others have referred to this event in form of reasoning protest or Munashadah (adjuration). Some places where Ali has reminded the event of Ghadir vis-a-vis his appointment as vicegerent are:

(a.) On the day of shura (counsel after Umar's death).
(b.) During the days of Uthmans rule.
(c.) The Day of Rahbah (year 35 AH) when many Companions stood up and bore witness that they attended and heard the tradition of the Prophet directly, twelve of whom were the participants of the Battle of Badr.
(d.) The Battle of al-Jamal, year 36 AH where he reminded Talhah.
(e.) The Day of the Rukban (riders) where several witnesses testified.
(f.) The Day of Battle of Siffin (year 37 AH).

Other members of the Household reminded people:
(a.)Ihtejaj by Fatimah al-Zahra'(S.A.)
(b.) Munashadah by Imam Husein(A.S.)
(c.)Munashadah by Imam Husayn(A.S.).

Other munashadahs and ihtejaj: munashadah of youth with Abu Hurayrah; Ihtijaj of Abd Allah b. Ja'far with Mu'awiyah; Ihtijaj in refutation of Amr b. al-'Asi; Ihtijaj of Amr b. al-'Asi with Mu'awiyah; Ihtijaj of Ammar b. Yasir on day of Siffin; Ihitjaj of Asbagh b. Nubata in a sitting with Mu'awiyah; Munashadah of a man with Zayd b. Arqam; Munashadah of an Iraqi man with Jabir b. Abd Allah al-Ansari; Ihtijaj of Qays al-Ansari with Mu'awiyah in Madinah; Ihtijaj Darmiyyah al-Hajwaniyyah with Mu'awiyah; Ihtijaj of Amr al-Awdi; Ihtijaj of Umar b. Abd al-aziz, the Umayyad caliph; ihtijaj of Ma'mun, the Abbasid caliph, with jurists.

The above clearly refutes the second excuse and renders it baseless.

Excuse 3: It does not appeal to our common sense that the Holy Prophet appointed Ali as his successor in clear terms and still the companions of the Holy Prophet disobeyed him and after his demise appointed a caliph by themselves.

Rebuttal:

A. This excuse may be common but it is not sense. Common sense does actually accept it very easily that if any leader identifies a vicegerent, and the followers are not entirely sincere, then they will not abide by this appointment.

B. Both sects accept that the Holy Prophet (p.b.u.h.) had said to Ali that "You are to me as Aaron was to Moses except that there shall be no prophet after me."

Now let us analyze the similarities between Aaron and Ali so that we come to understand that how it is possible for the companions of a Prophet to disobey and disregard the clear appointment of the vicegerant. The Holy Qur'an states that when Moses appointed Aaron as his successor, he gathered round him the Bani Isra'il (according to some reports, 70,000 people). Moses emphasized that in his absence they should obey Aaron, his successor. Moses then went up the mountain to be alone with Allah. Samiri incited dissension among the Isra'ilis. He fashioned a golden calf and Bani Isra'il, having left Aaron, gathered round the treacherous Samiri in large numbers. It was a short time before this that the Bani Isra'il had heard Moses say that during his absence Aaron was to be his Caliph and that they should obey him. Nevertheless, 70,000 people followed Samiri. The Prophet Aaron loudly protested this action and forbade them from indulging in such sinful acts, but no one listened to him. The verse of Chapter A'raf states that when Moses came back, Aaron said to him: "Son of my mother! The people reckoned me weak and had well-nigh slain me..." (7:150). The Bani Isra'il themselves heard the clear instruction from Moses, but when Moses went up to the mountain, Samiri seized his opportunity. He fashioned a golden calf and misguided the Bani Isra'il. Similarly, after the death of the Prophet, some people who had heard him say that Ali was his successor, turned against Ali. Imam Ghazali referred to this fact in the beginning of his fourth treatise in Sirru'l-'Alamin. He states that some people returned to the state of their former ignorance. In this respect, there is great similarity between the situation of Aaron and that of Ali. Like many of renowned sunni scholars and historians, Ibn Qutayba Dinawari, the well-known Qazi of Dinawar, in his "Al-Imama Wa Siyasa", (Vol I, P.14) narrates in detail the events of Saqifa. He says that they threatened to burn down Ali's house.They took him to the mosque by force, and threatened to kill him unless he swore allegiance to them. Ali went to the sacred grave of the Prophet and repeated the same words of the Holy Qur'an which Aaron spoke to Moses: "He (Aaron) said: Son of my mother! Surely the people reckoned me weak and had well-nigh slain me..." (7:150).

C. Not all those 120,000 muslims who were at Ghadir stayed at Madineh. Only a few thousand stayed at Madinah. Out of these, many were bedouins or slaves or poor men. Only a maximum of 100 influential people had gathered at Saqifa. So it will be wrong to say that all 120,000 people presented at the day of Ghadir, conspired and disobeyed the Holy Prophet It should not astonish us that around 100 people went against the verdict of the Holy Prophet (p.b.u.h.).

D. Communication system and circulation of information was not strong in those days. By the time everyone came to know of the selection of Abu Bakr against the verdict of the Holy Prophet it was too late. Abu Bakr had already become too powerful in material terms. Even if someone tried to oppose the ruling caliph he was silenced either through temptation or through intimidation. The episode of Malik Ibn Nuwayrah is a glaring example in this respect.

E. All the companions were not obedient. There are so many instances to prove the disobedience of the companions.

(a.) During the last days of his blessed life, the Messenger of God prepared an army to do battle with the Byzantines, and he appointed Usamah b. Zayd as its commander. This appointment of a young man, despite the availability of older men, proved displeasing to some of the Companions, and led to an argument among them. Those who strongly opposed to Usamah b. Zayd asked the Prophet to change him, but he paid no attention to their request and commanded Abu Bakr, 'Umar and 'Uthman to join the Muslim army as it departed from Madinah. However, they not only disregarded military discipline but also disobeyed the categorical command of the Prophet. Instead of proceeding to the front with the army, they split off and returned to Madinah - Ibn Hisham, (al-Sirah, Vol. IV p. 338), Ya'qubi, "al-Tarikh", (Vol. II, p.92); Ibn Athir, "al-Kamil", (Vol. II, PP. 120-21).

(b.) Some of Sunni historians and hadith scholars have written that when the Prophet decided to write a document that would prevent the Muslims from going astray, 'Umar said: "The Messenger of God has become delirious." Others, however, in order to soften the offensiveness of his words, maintain that he said: "Sickness has overcome the Prophet; you have the Book of God at your disposal, which is enough for us." (Muslem, 'al-Sahih', Vol. III, P. 1259); "al-Bukhari, al-Sahih, (Vol. IV, P.5); Ahmad b. Hanbal, "al-Musnad", hadith no. 2992.),when companions could disobey the Holy Prophet in his presence, they can very easily disobey in his absence after demise. But here it is worth mentioning that there were respectable and independent minded companions, who did not change their position after the death of the Prophet. They obeyed the appointment of Ali (A.S.) as the vicegerent that took place at Ghadir. Although they were more or less compelled to remain silent, they remained loyal to 'Ali b. Abi Talib, as leader. Among the outstanding personalities belonging to this group were Salman al-Farisi, Abu Dharr al-Ghifari, Abu Ayyub Ansari, Khuzaymah b. Thabit, Miqdad bin Aswad, al-Kindi, 'Ammar b. yasir, Ubayy b. Ka'b, Khalid b. Sa'id, Bilal, Qays b. Sa'd, Aban, Buraydah Ashami, Abu 'l-Haytham b. al-Tayyihan, as well as many others whose names are recorded in Islamic history. Some scholars have listed two hundred and fifty Companions of the Prophet, complete with names and descriptions, as belonging to this class.

Ghadir in the words of Non-Muslim:

We have enunciated sufficient reasons to dispel all possibilities for excuses. Here we would also like to quote an orientalist for sake of reference. Vaglieri has said in the Encyclopaedia of Islam about Ghadir Khum: It is certain that Muhammad did speak in this place and utter the famous sentence, for the account of this event has been preserved, either in a concise form or in detail, not only by Ya'kubi, whose sympathy for Ali is well known, but also in the collection of traditions which are considered canonical, especially in the Musnad of Ibn Hanbal; and the hadiths are so numerous and so well attested by the different attributions that it does not seem possible to reject them. Vaglieri continues, "Several of these hadiths are cited in the bibliography, but it does not include the hadíth which, although reporting the sentence, omit to name Ghadir Khum, or those which state that the sentence was pronounced at al-Hudaybiya. The complete documentation will be facilitated when the Concordance of Wensinck have been completely published. In order to have an idea of how numerous these narrations are, it is enough to glance at the pages in which Ibn Kathir has collected a great number of them with their refrences."

Books related to Ghadir:
There are at least 185 sunni books which have mentioned the event of Ghadir. It is not possible to mention all of them here but we mention just a few:
1. The well known commentator and historian of the fourth century hijri, Abu Ja'far Muhammad Bin Jarir Tabari (died 310 A.H.), gives complete details of the hadith of Ghadir in his book Kitabu'l-Wilaya and has narrated it through seventy-five chains of transmission.
2. Hafiz Abu'l-Abbas Ahmad Bin Sa'id Abdu'r-Rahman Al-Kufi, popularly known as Ibn Iqda (died 333 A.H.), narrated this holy hadith in his book Kitabu'l-Wilaya through 125 chains on the authority of 125 companions of the Holy Prophet.
3. Ibn Haddad Hafiz Abu'l-Qasim Haskani (died 492 A.H.), in his Kitabu'l-Wilaya, has narrated in detail the event of Ghadir along with the revelation of the verses of the Qur'an.

Similarly some of the many books of shia authors who have shown the event of Ghadir by providing extensive sunni sources are:
1. Al-Ghadir by Allama Amini - This is apparently the most magnanimous work on the event of Ghadir. This book is in 11 Volumes.

2. Abaqatul Anwar by Mir Hamid Husein - Out of total of 11 Volumes it has 3bulky volumes dedicated to the subject of ghadir using sunni references.
3. Nafahatul Azhaar by syed Ali Milaani - This is basically explanation of the book Abaqatul Anwar. In this 4 volumes have been dedicated to the event of Ghadir.
4. Ihkaakul Haq by shaheed-e-thalis Qazi Noorullah Shustri - this book has dealt the subject of Ghadir in some of its parts out of a total of 30 huge volumes.

We end our article by quoting the verse of the Holy Quran ***"And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)." (17:81).***

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7- *Ghadir in Islamic Traditions*

According to the consensus of the narrators of the Islamic traditions, Tabarani and many others have quoted the narration of Zayd Ibn Arqam that: "The Messenger of Allah (p.b.u.h.), once delivered a sermon at Ghadir Khum 'O people! It seems to me that soon I will be called upon and will respond to the call. I have my responsibility and you have yours. So, what do you say?"

They said: "We bear witness that you have conveyed the Message, struggled and advised [the nation]; therefore, may Allah reward you with the best of His rewards".

He asked then,: "Do not you also bear witness that there **is** no God but Allah and that Muhammad is His Servant and Messenger, that His Paradise is just and that His Fire is just, that death is just. That the life after death is just; that the last day will undoubtedly arrive; and that Allah shall bring the dead to life from their graves?"

They said: "Yes, indeed, we bear witness to all of that".

He said: "O Mighty Lord! Bear witness that they have,"

Then he added: "O people! Allah is my Master, and I am the master (Mowla) of the believers. I have more authority over their lives than they themselves have[1]. Therefore, to whomsoever I have been a master *(mowla),* this (Ali) is his master *(mowla)*[2]; "O Lord! Befriend whoever befriends him, and be enemy to whoever sets himself as his enemy." Then he said: "O people! I am to precede you, and you will join me, at the Pool [of Kawsar]... and I shall ask you when you join me, about the Two Precious things, how you shall succeed me in faring with them; the Greater Precious Thing is the Book of Allah, the Omniscient, the Sublime, and the other are is my Ahlul-Bayt, for the most Gracious and Knowing (Allah) has informed me that they shall never part from each other till they join me at the Pool.[3]

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[1] Many have contemplated upon this sermon, giving it due attention, and they have come to know that it is a reference to the fact that 'Ali's *wiaiyat* is a root of the faith; For the Prophet first put the question: "Do not you bear witness that there is no God but Allah, and that Muhammad is His Servant and Messenger?" Then he said: "The Last Day is approaching; there is no doubt about it, and Allah shall certainly bring to life those who are in the graves," following that with a statement in which he mentioned the *wilayat* so that it would be underestood that the latter bears the same significance like the matters about which he has asked them and to which they have agreed. This is obvious to all those who are familiar with the methods and objectives of speech.

[2] His statement: "I am the mawla" is an outspoken testimony to a significant fact. The meaning of "mawla" is: one who is "awla", "has superior authority". Thus, the meaning of his statement is: "Allah is superior to me, and 1 am superior to the believers, and whoever considers me to be superior to him, must also consider Ali as such."

[3] This wording of the hadith is quoted by Tabrani, Ibn Jarir, Hakim Tirmithi, from Zayd ibn Arqam. It is transmitted by Ibn Hajar from Tabrani and others in this exact wording, without questioning its

In a section dealing with `Ali's virtues in *AlMustadrak,* the author indicates that Zayd ibn Arqam[1] is quoted through two sources both of which are held reliable by both Shaykhs: Hakim (one of such sources) says that when the Messenger of Allah, peace be upon him and his progeny, returned from his Farewell Pilgrimage, he camped at Ghadir Khum, and ordered the believers to sweep the area under a few huge trees where a pulpit of camel litters was made for him. He stood and said: "It seems, as if, I have been called upon and responded to the call, and I enjoin you to look after both the Book of Allah and my Progeny; see how you fare with them after me. They will never part from each other till they join me at the Pool."

Then he added: "Allah, the Dear and Mighty, is my Master, and I am the master of every believer".

Then he raised the hand of Ali and said: To whomsoever I am a master, this Ali is his master. O Lord! Befriend ...".

The author quotes this lengthy *hadith,* in its entirity. In his "Talkhis", al-Thahabi quotes it without commenting on it. Hakim Tirmazi, too, quotes it as narrated by Zayd ibn Arqam, in his *Al-Mustadtak,* admitting its authenticity. In spite of his intolerance. Al-Thahabi

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authenticity; so, refer to page 25 of- *Sawaiq al-Muhriqa.*

[1] Refer to page 21 of *Al-Khasa'is al- 'Alawiyya,* where the Prophet is quoted saying: "To whomsoever I have been the *wali,* this (Ali) is his *wali.*

admits the same in his *Talkhis,* to which you may refer.
Ahmed ibn Hanbal has quoted the same hadith as narrated by Zayd ibn Arqam thus:

> "We were in the company of the Messenger of Allah, (peace he upon him and his progeny), when he camped in a valley called Wadi Khum. He ordered everyone to gather for prayers in midday heat. He then delivered a sermon to us under the shade of a robe over a rush tree to protect him from the heat of the sun. He said: Do you know- or do you believe and accept- that I have more authority over the believers than themselves? They answered: "Yes, indeed, you do".
>
> He said: "Whosoever accepts me as his *mowla,* Ali is his *mowla.* O Lord! Befriend whosoever befriends ‘Ali and he the enemy of whomsoever opposes Ali."

Nisaei quoted Zayd ibn Arqam saying that when the Prophet returned from the Farewell Pilgrimage, and having reached Ghadir Khum he ordered the ground under a few huge trees to be swept clean. He announced: "It looks like I have been invited [to my Lords presence] and I have accepted the invitation. I leave with you Two Valuable Things; one of them is bigger than the other: the Book of Allah and my Progeny, my Household. See how you care both of them, for they shall never part from each other till they join me at the Pool."
Then he added: "Allah is my Master and I am the Master (mowla) of every believer." Taking Ali’s hand, he added saying, "To whomsoever I have been a Master, this Ali is his Master; O Lord! Befriend those who befriend him,

and be enemy of all those who are enemy to him".

Abu-Tufail says: "I asked Zayd: 'Have you heard these words of the Messenger of Allah, yourself?[1]" He answered that all those who were there under the huge trees saw the Prophet with their own eyes and heard him with their own ears. This hadith is recorded by Muslim, in a chapter, on the "virtues of Ali" in his *"Sahih"* from several different narrators, ending with Zayd ibn Arqam; but he abridged it, and cut it short- and so do some people behave.

Ahmed Ibn Hanbal has recorded this hadith from Bora ibn Azib.[1]

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[1] Abu- Tufayl's question is obviously indicative of his amazement at this nation's overlooking this matter regarding 'Ali in spite of the hadith he narrates from the Prophet in his honor on the day of the Ghadir. As if suspicious of the accuracy of the narrated hadith, he went ahead and inquired of Zayd, having heard him narrate the same, "Did you hear it from the Messenger of Allah?!" His tone is that of someone amazed, and skeptical. Zayd answered him that all individuals present under those trees had, indeed, seen the Prophet with their eyes and heard him with their ears; so, Abul- Tufayl then knew that the matter was just as Kumait, may Allah be merciful unto his soul, says:

On the day of the *dawh,* the *dawh* of the Ghadir, Caliphate was made for him manifest and clear, Only if the throngs opted to obey;
Yet I have never seen such a day,
Nor have I seen such right
Trampled upon, discarded outright;
But the men had sold it, and I never saw
Such a precious thing to sale would go...

Nisa'i has quoted, "Ayesha daughter of Sa'd said that she heard her father saying: "I heard the Messenger of Allah, (peace be upon him and his progeny), on the Day of Juhfa, he took "Ali's hand arid delivered a sermon, praised and adored Allah", then said: "O people! I am your *Leader"*. They said: "You have said the truth." Then he raised Ali's hand and said: "This is my *Leader* unto you, he will discharge the responsibilities of my religion on my own behalf, and I support whoever supports him, and I am enemy of whosoever who chooses to be his enemy.

Sa`d is also quoted saying: "We were in the company of the Messenger of Allah. When he arrived at Ghadir Khum. Those who went ahead of him returned to join him, while he waited for those who lagged behind, till all people assembled. Then he said: "O people! Who is your *Master and Leader?"* They answered: "Allah and His Messenger." Then he took "Ali's hand, made him rise and said: 'Whoever has taken Allah and His Messenger as his *Master,* this (Ali) is his Master; O Lord! Befriend whoever be friends him, and be enemy of whoever chooses to be his enemy."

The books of traditions recording this incident are numerous and cannot be all counted here. They all contain explicit texts indicating that Ali is the Prophet's successor, just as Fazl Ibn Abbi, Abu Lahab has said[1]:

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[1] This occurs on page 281 *of his Al-Khasa'isal- Alawiyya,* in a chapter dealing with Ali's status in the eyes of Allah, the Exalted, the omni-Scient, and also on page 25 of another chapter enjoining acceptance of his *wilayat* and warning against bearing animosity towards him.

> The one to be recognized as the successor, generation after generation, After Muhammad, is ‘Ali since for he was his companion in every occasion.

Hamid Farnagh (Iran)

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[1] These are among poetic lines composed as the answer of Walid ibn 'Uqbah ibn Abu Ma'it, quoted by Mohammad Mahmud Rafi'i in his Introduction to *Sharh al-Hashemiyyat,* page 8.

8- Ghadir as a feast, and ceremonies (in history, literature, Jurisprudence)

The ceremonies of The Ghadir feast.

Imam Sadiq (p.b.u.h.) says: "*When the prophets of Bani-Esraeel wanted to make firm the executorships and leadership for their successors, and their desire was accomplished, they acknowledged that day as a feast. And certainly the Ghadir feast is a day that the holy prophet (p.b.u.h.) introduced Imam Ali (p.b.u.h.) as the leader of the people; a divine verse has been inspired about it; the Islam religion was perfected in that day, and the bounty was completed for the believers.*"

On the 18th day of zil-Hajje 10 A.H., the most important event in the Islam history happened.

On that day, the holy prophet (S.A) was ordered by the exalted God, to appoint Ali-Ibn-Abitaleb as his successor and the leader of the Islamic community. When the holy prophet was returning from the pilgrim of Hajj across the way Medina , he ordered the caravan to stop , and gather beside a pool , which was named Ghadir-e-khum .upon this order , all the muslims , whose numbers were about one hundred and twenty thousands , formed a gathering.

After the prayer and an eloquent lecture, the holy prophet raised Imam Ali's hand and said:
"Whoever I am his master and guardian, Ali is master and guardian too. O' God, love whoever loves him, and hate whoever hates him.' Then the verse of Ekmal (completion) was send from the God."
Then the holy prophet said: *"praise to God that completed the religion, and perfected the gift, and satisfied with my prophecy and the succession and leadership of Ali-Ibn-abitaleb."* (Iqbal-ol-Amal, vol 2, p.248).
This important event was celebrated on that day. The muslims went, group by group to Imam Ali's presence, for saying congratulations. It is interesting that Omar-Ibn-khattab was one of first people who came forward and said, "O Ali-Ibn-Abitaleb', praise to you! you became my master, and the master of every pious muslim". (Manaqib of Ibn. Maqazeli, p.19).
Hesan-Ibn-Sabet read his poem about Imam Ali (p.b.u.h.). He attended the audience, O' the noble of Ghoraish; listen to my speech in the presence of the messenger of God. Then he recited a long poem.
So, the day of Ghadir, was considered as an important day. The holy prophet mentioned it, as the important feast of the people. He recommended to Imam Ali to hold that day as a feast. So all the muslims shall celebrate this fateful day every year, and fulfill its acts and ceremonies.
In this article some of the ceremonies of the Ghadir -feast has been gathered by using the Islamic reliable sources.
Imam Sadiq (p.b.u.h.) said: *"The practice of the day of Ghadir, - the 18th day of zil-hajjeh- is equal to the acts in eighty years."*

We hope, with the guardianship of Ali- Ibn -Abitaleb, avoidance from his enemies, and performing his orders, we receive the benevolence of the prophet .

TO CONGRATULATE EACH OTHER

Imam Reza (p.b.u.h.) said:

'The day of Ghadir, is the day of congratulation. we shall congratulate to each other on this occasion. so if a person met his believer bother, he shall say: "praise to God, Who put us among those who hold the leadership of the commander of the faithful people (Imam Ali) and the holy Imams."

TO SHAKE HANDS

Imam Ali said:

"When you meet each other in the Ghadir day, shake hands with greeting".

TO SMILE AND SHOWING YOUR HAPPINESS

Imam Reza said:

"The Ghadir day, is the day of smile to the believers. Whoever smiles to his believer brother on the day of Ghadir , God will look at him with mercy in the Last Day, and will accomplish one thousand of his needs , and will build for him a palace from the white pearl in the paradise , and will make his face beautiful."

Imam Ali said:

"eveal your joy when you meet each other. and show your gladness between yourseves."

TO WEAR COSTY DRESSES AND MAKE DECORATION (MAKE UP)

Imam Reza (p.b.u.h.) said:

"The Ghadir day is the day of wearing costly dress, and take off the dress of sadness ... and that day is the day of decoration (make up), whoever decorates himself on that day, God forgives all his sins , and sends angels toward him to write his good acts, and they increase his spiritual step until the next Ghadir feast. And if he dies, he would be a martyr, and if he remains alive, he would live with the prosperity."

TO FEED PEOPLE

Imam Reza said:

"Whoever feeds a muslim on the Ghadir day is like a person who has fed all the prophets and truthful and faithful people."

TO VISIT EACH OTHER

Imam Reza said:

"Whoever visits areligious man on the Ghadir day, God will enter seventy lights in to his grave -when he died- and will widen his grave. Seventy thousand Angels go to pilgrim his grave every day, and they would give him good news of the paradise."

TO EXPAND

Imam Reza said:

"One who worships on the Ghadir day, and cares his family and his Islamic brothers, God will increase his wealth and property."

TO PRESENT A GIFT

Fayaz -Ibn -Mohammad - Ibn - Omar -Tousi said:

"I saw Ali - Ibn - Mousa, Imam Reza (p.b.u.h.) had invited some of his friends to sup on the Ghadir day. He

had also sent food, gifts, and dresses - even ring and shoes - to their houses, and he had imporoved their wearing and appearances. On that day, they entertained the guests by new facilities, and imam Reza expressed importance, and ancient records of the Ghadir day."

TO PRESENT FOOD TO BREAK ONE'S FAST

"...And the ghadir day is the day of giving food to persons who are on fast. whoever gives food to a pious man, who has been on fast, is like a person who has fed ten "Feam". Then Imam asked, 'Do you know what Feam is'?No, The narrator said.

Imam added: It means one hundred thousand persons."

TO HELP

Imam Ali (p.b.u.h.) said:

"Whoever helps his brother without his request for help, and benefit to him with an open face on the ghadir day, his reward would be like a person who has observed the fast on that day , and has worshiped the whole night."

TO BENEFIT OTHER PEOPLE

Imam Ali (p.b.u.h.) said:

"Be helpful to each other, until God makes firm the friendship between you ... the beneficence on the Ghadir day, increases wealth and life time."

TO PRAISE GOD

"The holy prophet (p.b.u.h.) said: "one of the practices is that the pious man says this sentence one hundred times on the Ghadir day: "all praises to God, who set the perfection of the religion and the completion of his bounty in the guardianship of Imam Ali - Ibn - Abitaleb

(A.S) "

PRAY and greetings to the holy prophet

"Hasan -Ibn -Rashed said, I asked Imam Sadiq (p.b.u.h.): Dear sir is there another feast to the muslims except the two feasts of Fetr and Azha?
Imam Sadiq replied: "yes! There is a greater and more noble feast than those two." I said, which is that feast? Imam said: "the day of appointment of Imam Ali to the leadership of the people." I said: Dear sir, which act is good to do on that day? Imam said: "Be on fast, and send many Pray and greetings to Mohammad, and his family, and keep away from the oppressors."'
Imam Reza said: *"The Ghadir day is the day of saying many greeting to Mohammad and his family."*

TO MAKE A SPIRITUAL CONTRACT OF BROTHERHOOD WITH EACH OTHER

The great scholar, Mirza Hussein Nouri (1320 A.H.) narrates from the book 'Zad ol Ferdous', "make spiritual brotherhood with each other. Its procedure is like this; Someone puts his right hand in the right hand of the other, and says, "I became your brother in the way of God. I have sincerity in brotherhood with you. I shake hand with you in the way of God. I conclude an agreement with God, His Angels and books, the prophets and messenger, and innocent Imams, that if I was from those who would go to Paradise, and get the right to request God to forgive some people (Shafaat). I will not go to the Paradise, unless you come with me. 'And the other one would say, "I accepted." Then they say to each other," I waive all my rights of brotherhood, except "intercession", "prayer" and visiting.'

THE PRAYER OF THE GHADIR DAY

According to the order of Imam Sadiq (p.b.u.h.), one who decides to celeberate the prayer of the Ghadir day may performs ablution half an hour before noon, and asks his needs from God, then pray two Rakat prayer. In each Rakat, reads after "Hamd", each of these Chapters 10 times: "Tawhid", "Ayat ol Korsi (2:254.255)", and "Ghadr".

Imam Sadiq says, *'Whoever reads this prayer, God will grant him all of his needs in this world and the other world."*

TO GO ON FAST

Imam Sadiq (p.b.u.h.) said:

"The reward of fasting of the Ghadir day is equal to be on fast all the life of the world. If a person had the life of the world, and fasts all the time of his life, his reward is equal to one who fasts a Ghadir day. To the exalted God, the fasting of this day in every year is equal to one hundred accepted Hajj. This day is the greatest Divine feast.'

Imam Ali said:

"If a devoted person fasted the Ghadir day for God's sake, that day would be more valuableto him than any other day in the world."

Imam Sadiq said:

'The prophets ordered their successors to fast that day in which their successors were appointed. And they put that day as a feast. Whoever fasts that day, his act would be higher than the pray of sixty years."

PILGRIMAGE OF IMAM ALI (p.b.u.h.)

Sayed Ibn Tavous has narrated from Imam Sadiq in "Eghbal ol Amal", If you were in the day of Ghadir in Najaf (the city in which the shrine of Imam Ali is located), pray, and then go near to his grave. If you were far from Najaf and his shrine, after praying, point to his grave and read Imam Ali's special prayer, from the distance.

Ali Akbar Talafi (Iran)

9- The Ghadir Mosque

Today, what is the state of the holy land where Hazrat Ali Ibn Abi Talib was bestowed with the Mastership and Authority by the honorable Prophet (p.b.u.h.) during his farewell pilgrimage in 10 A.H.?

Has it been lost in the dust of hostility? Should not this valley be a pilgrimage site for not only the Shiites but rather for all the Muslims of the world? Has not this fragrant and sweet odour soil safeguarded the message and authority within itself after a period of fourteen centuries? Has not the marks of the holy steps of the Prophet and Hazrat Ali been engraved on it? Has not this soil and sand been a witness to that grand event? Does not the relieving voice of the Holy Prophet echo in the scorching airwaves of Ghadir? At present, are the pilgrims to *Baitul Haraam* (the Sacred Mosque) allowed to pass through this pure land thus giving vigour and freshness to their souls and body where the heavenly voice of the Holy Prophet was raised on the 18th day of Zilhaj, 10 A.H.?

Short History of the Ghadir Mosque[1]

Since the day the Holy Prophet (p.b.u.h.) appointed Hazrat Ali as the Imam in Ghadir Khum, the valley gained a fresh sanctity. The three-day ceremony on that land with the presence of the holy Prophet, Hazrat Ali, Fatemeh, Hasan and Hussein (p.b.u.h.) had its effect. It imparted such a life and spirit to that place that in the length of fourteen centuries it became popular as "The Prophet's mosque in Ghadir" and millions of pilgrims to and from Ka'ba visited this sacred place and worshipped at that site seeking proximity to Allah.

The Ahlul Bait strictly recommended their followers not to neglect visiting the Ghadir mosque. Imam Husain (p.b.u.h.) had made a stop at this site on his way from Mecca to Karbala. Imam Baqir and Imam Sadiq had visited this mosque and explained to their followers every spot of the Ghadir ceremony. Eminent scholars and traditionists too used to visit Ghadir to pay their respects. Ali Bin Mahziyar Ahwazi belonging to the 3rd century A.H., on his journey to Hajj had visited the mosque of Ghadir. From the writings of Sheikh Toosi (from the sixth century A.H.), Ibn Hamzah (from the seventh century A.H.), and Shahid Awwal and Alamma Hilli (from the eight century) we can read about the Ghadir mosque and the fact that signs of this mosque had remained intact during their times. In the year 1250 A.H. (1830 A.D.). Syed Kazemi had informed about the presence of this mosque saying that even though Ghadir was far away from the roadside, yet this mosque was famous. In 1300 A.H. (1880 A.D.), Mohadeth Nouri informed about the existence of the Ghadir mosque and he had personally visited and performed rites in it.

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[1] Bihar ol-Anwar, Vol 8, old edition, p. 225, Vol 37, p. 201, Vol 52, p. 5, hadith 4, Vol 100, p. 225; Esbath al-Huda, Vol 2, p. 17, hadith 67, p. 21, hadith 87, p. 199, hadith 1004; Mu'jam al-Baladan, Vol 2, p. 389; Mesbah al-Mutahajjed, p. 709; Al-Wasilah (Ibne-Hamzah), p. 196; Al-Ghaibah (Shaikh Tusi), p. 155; Al-Durus, p. 156; Mazaraat (shrines of) Ahl al-bayt (a.s.) and Tarikh (history) of (Sayed Jalali), p. 42.

Demolition of the Ghadir Mosque by the enemies[1] :

Just like [Ghadir], a banner raised high in the history of Islam, and from which the green light of ***"Ali Wali-ullah"*** shines. Similarly, the mosque of Ghadir was like an arrow in the eyes of the enemies of *Wilayah,* since its construction in the heart of the desert, is a living proof of the Ghadir event. For this reason, the revengeful enemies of Hazrat Ali and their followers could not tolerate to see the existence of this historical and ideological construction.

The signs of this mosque which was marked by the holy Prophet (p.b.u.h.) and his companions, for the first time was destroyed and wiped out by Omar Ibn Khatab. The mosque was revived during Hazrat Ali's time. After his demise, Moawiya sent a camel driver along with two hundred persons to pull down the mosque to the ground. After a lapse of years, the mosque was again rebuilt and considering that it was located along side the road to Hejaz, it became so famous that historians and geography writers, from the Sunni sect too, have made mention of this Mosque and its exact location

The Ghadir mosque existed until a century ago. Although it was located in an opposition region, officially, it was a site of worship and was famous as the Ghadir Mosque. However, the Wahabis who undertook two spiteful steps for its destruction inflicted the final blow. On one hand, they destroyed the Mosque and its signs and on the other hand, they changed the course of roadway in such a way that a vast distance was created between the roadway and Ghadir territory.

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[1] Mataleb ol-Navaseb (Ibne Shahr-Aashoub), p. 63

The Geographical location of Ghadir Khum :

The territory of Ghadir is situated in a flooded area where floods reach Johfah from Ghadir, and thereafter joins the red sea.

Hence the yearly floods route into the sea. Such routes are known in Arabic as "Wadi" (valley).

Thus, in depiction of Ghadir in geographical terms, we can say: The Johfah valley is an inundated route, that leads into the sea. On this route a natural pool has emerged where in the post flood period, water collects in such a pool. Such a pool is called 'Ghadir' in Arabic. At various places, there exist many Ghadirs in the course of flowing floods and each one is distinguished from the other by a specific name. In order to be distinguished from the others, this Ghadir too has been given a name viz, Ghadir-Khum.

The name of Ghadir Khum has remained unchanged during the last fourteen centuries and in the historical and geographical books and dictionaries, this name has been used for this specific place throughout the centuries.

The exact position of this place has also been determined and the distances from all four sides of this place have been clearly stated. In this regard, one can refer to the following books:

Mu'jam Mastu'jem, Vol 2, p. 368, 492, and 510.

Lisan al-Arab, word Khamam and Ghadar.
Mu'jam al-Boldan, Vol 2, p 350, 389, Vol 3, p 159, Vol 4, p 188, Vol 6, word Ghadir.
Mu'jam Ma'alem al-Hejaz, Vol 1, p 156.
Taj al-Aroos, word Khamam and Ghadar.
Al-Nihayah (Ibne-Athir), word Khamam.
Al-Rauzal Ma'thar, Vol 156
Wafa al-Wafa, Vol 2, p 298.
Sefato Jazirat-ul Arab, p 259.

Taking into consideration that a geographical territory is known as various names on different grounds, Ghadir-Khum too has been called by different territorial names in history from geographical aspects.

In some cases it is remembered as "Johfeh" because it is located in the Johfeh valley. In other cases it is called as "Kharrar" which is the name of the route the floods flow from Ghadir to Johfeh. In other instances, it was called as "Ghorabeh", because it is the name of a territory adjacent to Ghadir Khum, and both of these are located in the same valley.

Considering that Ghadir and Johfeh lies from East to West, in flood flowing region, the more it proceeds towards the sea, it becomes winder.

People who wanted to determine the distance from Johfeh to Ghadir, have measured the distance from different angles. Thus, the distance till Johfeh has been measured as three miles, and at times two miles.

On the other side, with the passage of time, the geographical condition of the region has changed, especially considering that the area is an inundated region. For this reason, in the portrayal of Ghadir-Khum, its vital and natural aspects have undergone a change right from the time of the holy Prophet until now, as follows:

- The Ghadir pool is a water spring that flows and leads into Ghadir. The water of this spring would at times decrease, or even dry out, and at times change its course and flow to another direction due to natural phenomenon.
- The spring was surrounded by densely grown trees, creating a green and beautiful scenery. At times, the trees would get destroyed as a result of floods and at times would lose their green lustre or wither away due to scarcity or lack of water.
- Besides the Ghadir pool, there were some very old and wild trees below which the holy Prophet (p.b.u.h.) would deliver speech. These trees, too, have either dried out due to their long old life, or were destroyed by floods.

The Ghadir pool itself has undergone a lot of change with respect to its length, breadth and depth because of the floods covering it in the length of so many years. But, the main venue has not changed at all, and throughout history, this venue has remained famous as Ghadir-Khum right until today.

The current location of the Ghadir Mosque[1]

At present, Ghadir is in the form of a desert, having a pool and a water spring. The Mosque, (where today, no signs of it can be seen), was located between the pool and the spring. This territory is located 200 kilometres away from Mecca, next to the city of Rabegh, and besides the village of Johfeh, which is a gathering point for the hajj pilgrims. At present, it is famous by the name of Ghadir, and the local people are well acquainted of its exact location and name. They are also aware that Shiite community often visit and question about this place.

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[1] Torathna Magazine: Number 21, P 5-22.

As a live witness, we present below, the research report prepared by two experts who had visited the Ghadir territory:

1- ATEQ BIN GHAITH BELADI

He is a Sunni scholar, who from 1393 to 1398 A.H. (1972- 1977), made three well-planned exploratory journeys, for determining the route of the holy Prophet's *hijrat* (migration). He has identified the entire cities, villages, deserts, springs and all other details of the region from Mecca to Medina and has also specified the places that have now lost their existence. He has recorded these matters in his two books viz, "Alaa Tariq al-hijrah" P. 60-67 and "Moajam Ma lem al-Hijaz" Pg 3-159 supported with several maps. He describes his journey to Ghadir Khum and the geographical situation as under:

"I came from Johfeh to Qasr Olya, where I met an inhabitant of that place and questioned him about the spring of Ghadir Khum. He pointed out to some date trees towards the west and said: "There lies Ghorabeh". He meant the same Ghadir Khum, which is nowadays called by this name too. After travelling 8 Km from Qasr Olya, I reached Ghadir Khum; some 26 kilometers east of Rabegh. The pool is on the western side of the plain and about 150 date trees stands erect besides it. In the past, this plain was named "Khomar" and inundated by flood, but now, small hills have emerged at this place preventing floods. On the eastern side of the pool is the "Khaneq" plain where water from the mountains of

"Sheraa" flow the distance of 25 kilometres into this pool thus leading to the survival of this historical pool. This pool is permanent and never dries up even at times of drought.

On the south of this pool is the "Wabriyah" desert and besides it lies "Owairezeh". On the west and north-west direction of Ghadir Khum, one can see the signs of an ancient city, that had fortifications and is clearly noticeable mainly the three tall buildings or forts that have been ruined.

Three reasons can be cited to highlight the fact, that a number of people were residing at this place in an urban or vital rural form:

1- The spring of Ghadir, like any other spring in *Hijaz*, has in itself, a village set-up.
2- After the demise of Amir ul Momeneen, the offspring of *Sahabah*, the *Ansar* and the *Quriash* dispersed in the plains of *Hijaz* and built gardens and habitable villages for themselves. History stipulates that this region lies on the surrounding areas of Ghadir Khum. Thus it is not improbable that they must have settled in this very Ghadir and flourished its surrounding areas, especially that the holy Prophet's presence in that place, too, is an established fact.
3- All the surrounding lands of Ghadir fall in low mountainous regions and plains, and according to the local residents, the entire region had been covered by palm groves.

These three reasons prove that Ghadir Khum, which today is inhabited by a few nomads only, was once a populated city.[1]

To the north–east of Ghadir lies the black "Zuwaiban" desert and in the north–west direction is the "Romeh" desert that is covered by a jungle of Samor[2] trees.

In the north is a vast plain named "Zahr valley" and is so densely covered by Samor trees that makes passing very difficult.

We stopped for rest in an even ground adjoining Ghadir where a shepherd had brought his herd of sheep for drinking water.

Thereafter, the author of the book discusses the matter of Ghadir and sets forth its past historical records and says: On return from the *farewell pilgrimage*, at this very place, the Holy Prophet said about Hazrat Ali (p.b.u.h.):

"Ali is the master of those of whom I am the master, after me. Oh Allah! love those who love Ali, and hate those who hate Ali."

The famous sermon of Ghadir was delivered besides this very spring and in the eyes of the Shiites, it serves as the proof for Ali-ibn-Abi Talib's *Wilayah*.[1]

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[1] From the Shiite viewpoint, another reason substantiates the above matter and that is the explicit historical evidence proving the existence of the Ghadir mosque in that place. The aforesaid conjunctions also firmly prove the existence of the mosque as naturally, due to the plying of Haj pilgrims, there did exist settlement in that area.

[2] The Samor tree is a type of tree especially found in desert and beaches and grows to great heights. The leaves and branches of this tree are very lush and are very much similar to the plane tree. The tree also provides good shelter in the dry desert.

2- ALLAMA DOCTOR SHEIKH ABDUL HADI FAZLI

He is an eminent Shiite scholar from the eastern part of Saudi-Arabia. He has travelled twice to the territory of Ghadir Khum once in 1402 A.H. and next in 1409 A.H. By virtue of the past historical and geographical records that have come down in Shiite and non-Shiite sources, he set to explore Ghadir Khum. Consequently, he has presented a detailed article on Ghadir territory in magazine, "Turathona" No 21, p 8-33. Below, we set forth a short summary of this article:

I left for Johfeh from Jeddah accompanied with three persons and when we reached the Miqaat mosque (where pilgrims wear their special pilgrim garb) in Johfeh, we questioned the servant of the mosque about the way to Qasr Olya. Thereafter, we travelled five kilometres until we reached Qasr Olya. There, the roadway deviated to the right side of Mecca, parallel to the mountains. The route in the extensive desert took various courses and they gradually disappeared under the pebbles. We saw a shepherd and questioned him about the way to "Ghorabeh," which is an another name for Ghadir. He pointed out a way and said, 'There, you will find a vast plain on top of which you shall see the palm graves of Ghorabeh'. In the middle of the desert, we saw an old man in an automobile accompanied by a youth. We asked the old man about his homeland and he replied, 'We reside just not far from Ghorabeh'.

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[1] Historical verification of Ghadir-Khum by a non-Shiite expert, not only as a mere analysis but also as an exploratory and research expedition possesses a high value and serves a vital evidence and proof for a Shia.

I told him, 'Our destination is the same'. He asked, 'Do not you come from the eastern province and are not you looking for Ghadir!!

I said, 'Yes'. He replied, 'Ghadir lies in the lower section of the plain towards the right side of the road. After farewell, we went in that particular direction and reached the Ghadir valley by Divine Grace.

The desert was very vast and Samor trees were scattered here and there. This desert was located between two mountain ranges situated in the north and south direction. In its inundated area, three sets of palm trees could be seen each one about 20 meters apart from the other.

At the western end of the Ghadir desert there were some trees, and at its centre a flowing spring. In probability, this is the same historical spring of Ghadir.

In our second trip in 1409 A.H. to Ghadir, we travelled the same route as our previous journey until we reached Ghadir. There, we witnessed the geographical conditions of the area had undergone a drastic change due to floods and a number of date trees had been destroyed. Except for a few trees, all the other trees that surrounded the spring had become extinct. We also saw the Ghadir spring flowing to another direction towards the trees that were about 20 kilometres away from the spring.

Explanation of the routes leading to Ghadir Khum

At present, there are two ways leading to the Ghadir valley :

1- The Johfeh route:

It begins from the side of Rabegh airport till the start of Johfeh village, thereafter 5 kilometres towards the north

in the sandy region till Qasr Olya. Henceforth 2 kilometres towards the right side of the roadway by crossing sandy hills and thereafter, a short desert to the right side of which lies the route to the Ghadir valley.
The distance between Ghadir and *Meeqaat* (gathering point of pilgrims) at Johfah from the west is 8 kilometres.

2- The Rabegh route:
It starts from the crossroad of Mecca, Medina and Rabegh, some 10 kilometres on the left side of the roadway in the direction of Mecca. Thereafter, on the right side is a secondary road leading to Ghadir, which is 26 Kilometres from South-East Rabegh.

With the reappearance of the owner of Ghadir i.e. Hazrat Mahdi (p.b.u.h.), we hope that the beautiful and spiritual territory of Ghadir once again regains its life, and a splendid mosque would be built, between the reservoir and spring; with the tracing of the location of the holy Prophet's pulpit and tent; so that people around the world could visit this place and picture for themselves the great event of Ghadir.

Jalili Dorrani (Iran)

10- Ghadir Day, in the words of non-Muslim people

Hajjat-ol-veda (The last pilgrimage of the holy prophet - Hazrat Mohammad (p.b.u.h.)-to Mecca) never vanishes from our wish. I wish farewell -in its literal meaning - didn't exist until twenty more pilgrims; or at least it existed in the meaning of eagerness for being a longer time with the prophet and the leader of the truth and guidance, since prophetic mission would find more firmness, more pure, strong growth in the people's life, more constancy, and a firmer exercise in their feelings ... .However, the last Hajj fulfilled. It seems that, this Hajj is like the wishes and dreams in a morning, that its sun has been darkened by eclipse.

Was Hajjat -ol -Veda more than a tent, that succession was hidden in it?

Alas, that abundant population, who had filled across the road of caravans - between Mecca and Medina - , were walking yet with the barefooted of the past!

It is true that the new birth, with the new light, draw collyrium on the eyes of those people ; but that light didn't penetrate to the depth of those ignorant eyes , and it

didn't take place in all aspect of it , to change it .... .
I wish this desire had accomplished, and the last Hajj of the holy prophet would have fulfilled thirty, or forty years after Hijrat. And the sun of his life didn't set so soon....
I wish it had happened...!!!

But succession in the Ghadir -e - khom appeared like a fine dress, and as a mystery for the prophetic mission and didn't have a favorite outcome.
Didn't the holy prophet, the great person who was a source for magnificence and glories, show Ali when he said, *"Ali is from me, and I am from Ali." "Whoever I am his master, Ali is his master too." "O' God, like whoever likes him, and hate whoever hates him". "I leave among you two things, the Holy Quran, and my family. If you hold them, you never go astray after me. These two never separate from each other until they arrive to me at the Kosar pool."* (The name of a pool in the Paradise).
And this was the prophet's last will. Hajjat- ol - Veda was thirsty to that will. Hajjat- ol- Veda was eager and in search of it. But, those people who heard this testament in Ghadir Khum, were those who had sitten in the past, in the mosque, in front of the holy prophet, - one who descended the Quran verses to him, - saying to each other Jealously; "How pretty the holy prophet plays with Hussein (his grand son) .... . "
And today, in Ghadir– Khum, they say to each other in the same manner: "The prophet's love to Imam Ali is too much. Does he like him, forever, more than us?"
Alas! That incomplete consciousnesses need purity, softness and struggle until people's perception grow up.
The acknowledgement of the last message, didn't need the Hajjat- ol- veda; until the holy prophet proceeds to it in

his last Hajj, in the presence of the merciful God and hold Imam Ali's hand and show him to people, so that they confirm him! No, I swear by God, that succession and leadership fitted like a shining crown to Imam Ali (p.b.u.h.). Succession of the holy prophet was apparent from his nature and his generous heart.

The history is not blind to disregard it. And, none of the generous men of that time weren't blind to not read the reality.

But ...alas that the politics of the aged and old people, which was full of old ignorant opinions, and tribal feelings, was blind to see and read the succession and leadership of Ali (p.b.u.h.).

The ignorant prejudice which was asleep in the depth of the soul of Umar - Ibn - khattab didn't let him to accept young man take precedence to him, and to the people like him, and the nobles of the Island; especially to the adults and the persons who were in front ranks.

It didn't make any difference to Umar, that this young man was Ali or Osamah - Ibn - Zaid!

The interest and love of Umar - Ibn - Khattab to caliphate and power, was more than his interest to the value of the prophetic mission. So, he didn't want to listen to the awardable forecasting that specified the leadership and caliphate of Imam Ali. Therefore, after the death of the holy prophet, he did not accept Imam Ali's leadership. For the same reason, he did not obey the order of the prophet (p.b.u.h) to enter the army that Osamah - Ibn - Zaid was its commander.

This wasn't the only point in Umar criterion (a monster hidden from a terrible past in his soul) A worm which wanted power. That worm was tribal prejudice. When the animating prophetic - mission came about, that worm hid itself in the darkness of hypocrisy. And today, in the absence of that great prophet it has returned to its first pasture, ignorance situation. And the divine leadership and succession of Imam Ali was the first bout for it that was seized.

So we repeat our wishes that, Hajjat- ol- Veda (The last pilgrimage of the holy prophet to Mecca) had accomplished thirty or forty years after Hijrat. So that, that ignorant opinion which was like a worm, would had died and disappeared.

The people of the Arab Island were groaning from that worm, just as the green and fresh lawns groan from the groups of locusts. Because they change the farm to a dry and burning desert.

In behind of the usurpation of caliphate by Umar- that Abubakr approved it, there was an explanation. It was the poverty of the Arab Island and its need to the attributes which Imam Ali (p.b.u.h.) had possessed them. His truth raised him to the boundary of the executorship. But still the waves of active reflection which influenced the others, and attracted them completely, had not abtained for it, and the society had not approached to that magnet pole. So exercise and practice are two important factors to flourish and making the talents active. These factors lead the society from simplicity and stupidity to activities. Therefore, we perceive that Imam Ali possessed so comprehensive virtues that the society and people could benefit from them.

When the angle of death (malak- ol-mowt) was taking the prophet's soul toward the exalted God, his spirit was reflecting only in Imam Ali's soul. While in the society that prophetic mission, work it up from ignorance and neglect, there was not a pure and aware heart, until his cautious reality reflect in it.

And this was the reason of hurry of Umar for appointing a governor, who catches the power in hand, before an aware person comes and points to Imam Ali and invites him to the seat of government.

From that time till now, the aim of prophetic mission has not completely been accomplished in the society. Whenever the society walked one step forward, apostasy put it back two steps, and left it in a deep ignorance.

I repeat that If the role of prophetic mission - just as it was destined - was accepted in the society, there was not need to introduce the succession ; and it wasn't necessary that Hajj to be described by the word "Al- Veda". But the word "Al – Vesal"- (union) had been used. Because, in these circumstances, the society had accepted true leadership and consequently prophetic mission, existed in the society constantly. And "executorship" that - like the sun in the endless sky of prophetic- mission had manifested-, was under taking the leadership of the society. The miracle of the prophetic mission, in taking away the roots of ignorance, developing the society, and leading it toward unity, would have been present. A unity which would have proved its magnificence over the world.

Oh, Never! There was no need for that great change which had happened in the Arab Island by the holy prophet, -Islam- to introduce and inform the "succession" with the words. Since from every step of that great prophet on the island, a deep and effective sign was created, which was full of awakening and intelligence. In every hint of his fingers, or his looking to the people, and in every smile, that appeared like a quiet wave on his lips, there were important reasons and undeniable signs, for the succession and leadership of Imam Ali.

Ali did not walk, even one step, except with the prophecy; and did not say any sentence, unless it was derived from the prophetic mission. Prophecy was exactly the Imamat and leadership. The prophecy founded the Islamic state and that was the great task. It gathered those dispersed people around the pivot of prophecy and leadership. ...yes Imamat and leadership are the continuation of the prophecy, and is from it.

The holy prophet did not insist on anything except on the Imamat and leadership. Because, it is the continuation of the prophecy and he did not permit to anyone to be near to him except Ali, who could carry the heavy responsibility of the prophetic mission that is the main aim, and this was the whole of the prophecy.

The understanding and perception of these clear signs and traces, which are the witnesses for his executorship was difficult for the people of the island? Should we request that great man, - who has gone toward the exalted God - , to return, and again and again, talks about his successor, and explain to us about the letters and the words of the executorship? To tell us again that who is his successor? Who shall carry the flag of prophecy in his hand?

Is the successor, the unique personality of Ali - Ibn – Abitaleb? Or Umar - Ibn - Khattab? Who has put on the Abubakr's dress? And has advocated Osman?

I wish that Hajjat- ol- veda had repeated again, so that Umar could understand that leadership meant to look after prophecy, and take care of that great responsibility- is particular to Imam Ali- Ibn- Abitaleb. This is not because he was the prophet's cousin, and his relative. If it would apply, "Abbas" was the uncle of the prophet, and nearer to him! And not since he is from Abi - Taleb family, and the rival of Abu Sofyan. However, this succession belongs to him, since his unique will and belief, has an eternal greatness. And the prophet, who irrigated that dry and thirsty island with the rainfall of grace, had planned a brighter future. A future which was full of friendship, pure unity, and a wise prudence.

Suleiman Kattani (Christian Writer and management from Lebanon)

11- Argumentation and references made to Ghadir Day

The consecutive repor of the Ghadir tradition is necessitated by the natural laws which Allah has created. It is like the great historical steps undertaken by the most important man of a nation who announces, in the presence of thousands of his nationals, the undertaking of a major step, so that they may convey the news to various nations, especially if such an undertaking enjoys the concern of his own family and their supporters in all generations to come, so that such an announcement might receive the widest possible publicity. Can such an announcement, as significant as it is, be transmitted by, say, just one single person? Certainly not. Its news would spread.as widely as morning sun rays, encompassing the plains as well as the oceans; ***"And you shall never find any alteration to Allah's order (Qur'an, 33:62)."***

The Al-Ghadir tradition has won the divine concern of Allah, Who inspired to His Messenger, (peace be upon him and his progeny), including it in His Qur'an which is recited by muslims even during the late hours of the night or the early hours of the day, in public and in private, in their supplications and ceremonial prayers, from the top of their pulpits and the heights of their minarets, stating:

"O Messenger! Proclaim the Message that has been sent down to you from your Creator & Nurture. And if you did not, then you would not have fulfilled your duty as Allah's Messanger. [Know that] Allah will protect you from [the mischievous] people. Verily, Allah does not guide the disbelievers." (Qur'an, 5:67)[1]

When he, conveyed the divine Message (implied in this verse), appointing" Ali as the Imam and entrusting him as the caliph, Allah Almighty, revealed the following verse:

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[1] We do not urge its revelation in "Ali's *wiliiyat* on Ghadir Khum Day, from the sources of the purified progeny of the Prophet. Suffices you for reference to its narration by others. On page 150 of the book *Asbabul Nuzul it is narrated* from two respected sources: 'Atiyyah and Abu Sa'id Khudri say that the verse was revealed on Ghadir Khum Day about 'Ali ibn Abu Talib." The same is narrated by Hafiz Abu Na'im who interprets it in his book *Nuzul al-Quran* relying on two sources. One is Abu Sa'id, and the other is Abu Rafi'. It is also narrated by Imam Ibrahim ibn Mohammad al-Shafi'i in his book *Al-Fawaid,* from various sources ending with Abu Hurayrah. It is quoted by Imam Abu Ishaq al Tha'labi while explaining the meaning of this verse in his *Tafsir al-Kabir from* two respected sources. What testifies its reference to Ali is the fact that prayers had already been established, *zakat* was enforced; fasting was legislated, the pilgrimage to the House (Mecca) was conducted. All the forbidden and permissible orders were already regulated. So, what else required Allah to place so much emphasis other than on the issue of Leadership.

"Today I have perfected your religion for you and completed my favor upon you, and have chosen for you Islam as religion." (Qur'an, 5:3)

So, congratulations to Ali; this is Allah's favour; He grants it to whomsoever He pleases. Anyone who looks into these verses will be profoundly impressed by such divine favours.

The order of Allah, which there will be no change in His creation, necessitates the consecutive reporting of this hadith in spite of all obstacles in conveying it. Yet the Imams of Ahl al-Bayt follow their own wise methods of disseminating it and publicizing for it.

Now let us consider the measure taken by amir ul-Momenin Ali (p.b.u.h.), in gathering people in the spacious meeting place, the Radha plain. He said: "I ask in the name of Allah, that every muslim who heard what the Messenger of Allah said on the Ghadir Day to stand and testify to what he heard. Nobody should stand except those who saw the Prophet with their own eyes and heard him with their own ears." Thirty *Sahabis,* 12 of them had particiated in the Battle of Badr, stood and testified that the Prophet took' Ali by the hand and asked people: "Do you know that I have more authority over the believers than the believers themselves?" They answered in the affirmative. He (p.b.u.h.) then said: "To whomsoever I have been *mawla,* this (Ali) is his *mawla;* O Lord! Befriend whoever befriends him, and be enemy of whosoever is his enemy." You know that accusing 30 *Sahabis* of being liars is rejected by reason. Therefore, the achievement of consecutive report through their testimony is an irrefutable and undeniable proof.

The same hadith was transmitted from those 30 *Sahabis,* by all those crowds who were then present at the Rahba, and disseminated it after their dispersal throughout the land, thus providing it with extremely wide publicity. Obviously, the Rahba incident took place during the caliphate of Hazrat Ali (p.b.u.h.), who received the oath of allegiance in the year 35 A.H. The Ghadir event took place during the Farewell Pilgrimage, (10 A.H.). The space was 25 years, during which many events took place such as a devastating plague, wars, conquering of new countries, and the invasions contemporary to the three righteous caliphs. During this long period, ¼ of a century, with wars and invasions, in addition to a sweeping and devastating plague, many of those who had witnessed the Ghadir event, especially the old *Sahabah* as well as their youths who were eager to make *jihad* in the way of Allah died. Some of them were scattered throughout the land, and many of those were not present at the Rahba, except those who kept company with Imam Ali in Iraq, and they were only males. In spite of all these, 30 *Sahabah,* twelve of them were participants in the Battle of Badr, had heard hadith al-Ghadir from the Messenger of Allah, (peace be upon him and his progeny).

There may have been others who hated to testify, such as Anas ibn Malik[1] and others who received their due punishment in lieu of the pray of Ali (p.b.u.h.) to Allah, to punish those who hid the truth while knowing it. Had he been able to gather all *Sahabis* who were alive then, males and females, and address them in the same way which he employed at Rahha, several times that many would have testified; so, what if he had asked people in Hijaz before the passage of such a long time after the incident of the Ghadir? Contemplate upon this fact and you will find it a very strong proof testifying to the consecutive reporting of hadith al-Ghadir.

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[1] Imam Ali (p.b.u.h.), said to him then: "Why don't you stand with other companions of the Messenger of Allah and testify to what you heard of him then?" He answered: "O Commander of the Faithful! I have grown old, and I have forgotten it". Ali said: "If you are telling a lie, then may Allah strike you with a white [disease, i.e. leprosy] which your turban cannot conceaL" He hardly left before his face was filled with the marks of leprosy; so, he used to say: "I have

The books of tradition should suffice you in their documentation of hadith al-Ghadir.

For example, Imam Ahmed has quoted on page 370, Vol 4, of his *"Musnad"* from Abu Tufayl who said: "Ali gathered people at the Rahba. Then he said to them: 'I adjure in the name of Allah every Muslim who heard what the Messenger of Allah, (peace be upon him and his progeny), had said on the Ghadir Day to state his testimony". Thirty persons stood up. Abu Na'im said: "Many stood up and testified how the Prophet took Ali by the hand, and asked people: "Do you know that I have more authority over the believers than the believers themselves have?" They answered: "We do, O Messenger of Allah!" Then he said: "To whomsoever I have been a *mowla,* this Ali is his *mowla.* O Lord! Befriend whoever befriends him, and be enemy of whoever sets himself as

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become the object of a curse invoked by the Righteous Servant" This incident is quite famous, and a testimony for its authenticity exists when Imam Ahmed ibn Hanbal quotes it at the end of page 119, Vol. 1, of his *Musnad,* adding: "They all, except three men, rose to testify; and those three fell under the effect of his curse."

his enemy". Abul-Tufail continues to say: "I left the place dismayed (disgusted with many people's ignorance of this hadith), and I met Zayd ibn Arqam, and said to him: "I have heard Ali say such and such". Zayd said: "Then do not deny what you have heard, since the Prophet said so about him."

Zayd's testimony stated above, and Ali's statement in this regard, may be added to the testimony of the 30 *Sahabis,* thus bringing the number of narrators of this hadith to thirty-two *Sahabis.* Imam Ahmed has recorded' Ali's hadith on page 119, Vol. 1, of his *Musnad* as transmitted by AbdulRahman ibn Abu Layla. The latter says: "I saw Ali at the Rahba abjuring people to testify, emphasizing that only those who had seen and heard the Prophet should stand and testify. Twelve participants in the Battle of Badr, whom I remember so well as if I am looking at them right now, did so." Abdul-Rahman quotes the latter testifying that they had heard the Messenger of Allah, (peace be upon him and his progeny), asking people on the Ghadir Day: "Do not I have more authority over the believers' lives than they themselves do?" The audience responded: "Yes, indeed, O Messenger of Allah!" Then he said, as Abdul-Rahman quotes, "Then whosoever takes me as his *mowla* must take Ali as his *mawla;* O Mighty Lord! Befriend whoever befriends him, and be enemy of whoever bears enmity towards him!"

Another narration is recorded by Imam Ahmed on the same page. It quotes the Prophet saying: "O Lord! Befriend whoever takes him as his *wali,* and be enemy of whoever antagonizes him; support whoever supports him, and abandon whoever abandons him." The narrative goes on to state that with the exception of three men, the witnesses stood to testify. Ali invoked Allah to curse those who hid the truth, and his invocation was heeded. If you add Ali and Zayd ibn Arqam to the afore-mentioned 12 participants in the Battle of Badr, then 14 is the number of witnesses. By tracing the traditions regarding the Rahba incident, Ali's wisdom in disseminating hadith al-Ghadir and publicizing it becomes clear.

The Master of Martyrs, Abu Abdullah al-Husain, (peace be upon him), has left us a legacy of a very memorable stand which he took during the reign of Mu'awiyah. It was then that truth became apparent. It was similar to the stand taken by Ali at the Rahba. During the pilgrimage season, Husain *(p.b.u.h.),* surrounded by throngs of pilgrims, praised his grandfather, father, mother and brother, and delivered an unprecedented, wise and eloquent speech that attracted his audience, and won their hearts and minds. His sermon was inclusive, wherein he gave notice to the masses, traced and researched history, and paid the Ghadir incident its fair and just dues. His great stand, therefore, produced great results, and it became equivalent to hadith Ghadir in its fame and wide publicity.

His nine descendants, all sinless Imams, applied their own methods to publicize and propagate the same hadith. Their methods reflect their wisdoms, which are comprehended by all those who possess sound senses. They used the eighteenth of Zul-Hijjah as a special annual feast to congratulate and congratulate one another, merrily and humbly seeking nearness to Allah, through fasting, prayers and supplications. They go beyond limits in their deeds of goodness and acts of righteousness, thanking Allah for the blessings which He bestowed upon them, on that day, by virtue of the text that nominated Hazrat Ali as Caliph.

For this reason, the eighteenth of Zul-Hijjah of every year is celebrated as a feast by the Shi'as of all times and climes. It is then that they rush to their mosques to offer prayers, recite the Glorious Qur'an, and read the most celebrated supplications thanking Allah Almighty for perfecting His religion and completing His blessings upon them by nominating Ali as the Imam. On such a day, they visit and happily wish each other the best, seeking nearness to Allah through righteousness and goodness, and through pleasing their kin and neighbours. On that day, every year, they visit the holy shrine of Hazrat Ali, where more than one hundred thousand pilgrims come from far and wide. There, they worship Allah on that day, in the same way their purified Imams used to worship God: through fasting, prayers, and remembrance of Allah. They seek nearness to Him through righteousness and payment of *Sadaqat.* They do not leave there before addressing the sacred shrine with a highly commended address authored by some of their Imams. It includes testifying *to* the glorious stand taken by Hazrat Ali, honouring his struggle *to* lay the foundations of the principles of the faith, his sacrifices for the holy Prophet, his virtues and merits, among which was the honor he received *front* the Prophet on the Ghadir day. This is the custom of the Shia every year. Their orators have always been referring *to* hadith al-Ghadir, quoting its tradition or even without reference *to* them. Their poets compose poems in its commemoration in old, as well as, modem times?[1] Therefore, there is no way *to*

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[1] Al-Kumait ibn Zayd has said:

On the day of the *dawh.*, the Ghadir *dawh* day, Caliphate was made cast doubts about its report from the sources of Ahl- al-Bayt and their Shi'as. Their motives *to* memorize it by heart, their efforts *to* maintain its pristine text, safeguard its authenticity, publicize and disseminate it.., all have indeed resulted in the achievement of their most aspired objectives. Refer *to* the *four* major Shia *Musnads,* as well as other Shia references, containing well-documented and supported traditions, and you will find them with the same meaning, and each tradition supporting the other. Whoever acquaints himself with these traditions, will find out that this hadith is *mutawatir* through their precious sources.

There is no doubt about its being consecutively reported through Sunni sources, according *to* natural laws, as you

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manifest for him: were they to obey...

Abu Tammam, in a poetic masterpiece which he includes in his *diwa'n,* says:

On the Day of Ghadir, truth looked clear and bright;
Redolently, with no curtains nor bars to hide;
The Messenger of Allah stood there to invite
Them to come close to what is just and right,
Gesturing with his hands, introducing your *wali*
And *mawla;* yet see what happened to you and me!
He brings the news to people so eloquently,
While they come with grudge and depart grudgingly,
Yet he made the truth eloquently shine,
While they usurped even your right and mine.
You made its destiny the sharp blades of your sword:
And the grave for whoever wanted the truth to uphold...

have come *to* know; ***"Allah's creation suffers no alteration; this is the Right Guidance, but most people do not know." (Qur'an, 30:30)*** The author of *Al-Fatawa alHamidiyya,* in spite of his stubbornness, admits the consecutive reporting of this hadith in his abridged dissertation titled *Al-Salawat al-Fakhira fil Ahadith al-Mutawatira."* Sayyuti and other scholars of exegesis all admit the same. Refer *to* Mohammad Ibn Jarir Tabari, author of the famous works titled "Tafsir" and "Tarikh," Ahmed ibn Mohammad ibn Said ibn Aqdah, Mohammad ibn Ahmed ibn Uthman al- Thahbi, have all written critiques of the sources of this hadith. Every one of them has written an entire book on this subject. Ibn Jarir includes in his own book as many as one hundred and five sources for this hadith alone.[1] Al- Thahbi, in spite of his fanaticism, has confirmed the truth of many of its sources. In chapter 16 of *Ghayat al-Maraim,* as many as eighty ahadith transmitted by Sunnis, testify the authenticity of the Ghadir hadith. Yet he did not quote Tirmithi, Nisai, Tabrani, Bazzar, Abu Ya'li, or quite a few other reporters, who transmit this hadith. Sayyuti quotes this hadith while discussing 'Ali in his book *Tarikh al-*

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[1] The author of *Ghayat al-Maram* says near the conclusion of Chapter 16, p. 89, of his book: "Ibn Jarir has quoted the Ghadir _adith from 95 sources in a book which he dedicated to this subject, calling it *Al- Wilayat,* and Ibn Aqdah has quoted it from one hundred and five sources written down in a book which he also dedicated solely for this subject. Imam Ahmed ibn Muhammad ibn al-Siddiq al-Magharibi has stated that both al-Thahbi and Ibn 'Aqdah have dedicated a special book solely for this hadith;" so, refer to the sermon in his valuable book.

Khulafa transmitted by al- Tirmithi, adding, "This hadlth is also recorded by Ahmed as transmitted by Ali (a.s.), and also by Ayyub Ansari, Zayd ibn Arqam, 'mer [inb al-Khattab], and Thu Murr. Abu Ya'li quotes it from Abu Hurayrah, al- Tabrani from Ibn 'Umer and from Ibn Abbas as transmitted by Malik ibn Huwayrith, Habshi ibn Janadah, and Jarir, and also by Ammarah and Buraydah."

A proof to the fame of this hadith is evident from the fact that imam Ahmed records it in his *Musnad* from Riyah ibn Harish, as transmitted by two sources. It states that a group of men once came to Ali (a.s.) and said: "Assalamu Alaikum, our *mowla.* "Imam asked who they were, and they answered that they were his subjects. Imam asked them: "How can I be your *mawla,* while you are [stranger] bedouin Arabs?" They said: "We have heard from the Messenger of Allah, on the Ghadir day saying: 'Whoever I am his *mowla,* Ali is his *mowla.* ", Riyah says that when they left, he followed them and asked them who they were. They said to him: "We are a group of the Ansar (Medinite Supporters) in the company of Abu Ayyub al-Ansari." Another proof of its fame is what has been recorded by Abu Ishaq al-Tha'labi while explaining al-Ma'arij chapter in his book *Tafsir alKabir,* relying on two very highly respected sources, and stating the following:

The Messenger of Allah, ordered people on the Ghadir Day to assemble, then he took Ali's hand and said: "Whoever accepts me as his *mawla,* Ali is his *mowla."* The news of this announcement spread throughout the land, and Nu'man al-Fahri came to know about this hadith. Riding his camel, he came to meet the Messenger of Allah (p.b.u.h.). Having alighted, he said the following to the Prophet: "O Mohammad! You ordered us to bear witness that there is no deity except Allah and that you are the Messenger of Allah, and we obeyed; then you ordered us to offer prayers five times a day, and we agreed; then you ordered us to pay *zakat,* and we agreed; then you ordered us to fast during the month of Ramadan and we agreed; then you ordered us to perform the pilgrimage and we agreed; It seems that all these are not sufficient. You favoured your cousin to all of us and said 'Whoever accepts me as his *mowla,* Ali is his *mawla;* is this your own orders, or is it Allah's?" He (peace be upon him and his progeny), answered: "I swear by the One and only God, that this is the command of Allah, the Exalted, "whereupon Nu'man left heading towards his animal murmuring softly to himself: "O Lord! If what Mohammad says is true, then let it rain stones, or let a severe torment descend upon us." He hardly reached his animal before Allah caused a stone to cleave his head, penetrate his body and come out of his anus, leaving him dead on the spot. With reference to that incident Allah, the Almighty revealed the following verse:

"A demander demanded Allah to send a chastisement on him. For the disbelievers there is no repeller against the Divine Chastisement in this world and in the hereafter. Since it is from Allah the owner of the ways of ascent of His presence." (Quran 70:1-3)

This is how the tradition, concludes. Its authenticity is accepted by many Sunni scholars as a common fact, Wassalam.

Hamid Farnagh (Iran)

12- Introduction of books regarding Ghadir Day

Here please find just some published literature (old and new ones) as refrences for further studing:

1- **Translation of Alghadir, Abdol Hossein Amini,** *Translated by: Dr. Safa Koloosi*

This book is first volume of "Alghadi" written by Alameh Amini. It is translated by Dr. Kholoosi who is a dean in London University.

2- **The Last Sermon of Prophet Mohammed (p.b.u.h.) at Ghadir Khum,** *Hossein Bahanji,* Dar ul Moslemin, Dodoma, Tanzaniya, In 60 pages

This book is translation of "Ghadir Speech" in English that includes to main parts: text of the speech and narrators of the speech.

3- **The Last Two Khutbah of the Last Prophet (p.b.u.h.),** *Seyed Feiz ulhassan Feizi,* Translated by: Armi Pris, Ravlpandy, 1992

This book is a translation of "Ghadir Speech", together with Arabic text.

4- **Al Ghadir** , *Seyed Mohammad Bagher Sadr, Abdol Azyz Sasadina, Seyed Mohammad Razavi, Hossein Kamiji*, *Translated by a group of researchers*

Ansaryan publication, Qom, 1416AH, 1996, In 103 pages

5- **Ghadir Khum,** *Hossein Najafi*

Some Muslim brothers , Tehran , 1353, Pocket size, 45 pages

6- **What happened in Ghadir**, *Mohammad Bagher Ansari, Translated by : Badr Shahin*

This book is translation of "Ghadir Speech" translated from its Arabic version

7- **The story of Ghadir** , *Dr. Nadir Fazli*, Naba Organization , Tehran- Iran

8- **In the feast of the Light** , *Mahdiyar Ghamsari*, Naba Organization, Tehran- Iran

This book is an Imaginary interview with Hazrat Mohammed (p.b.u.h.) about Ghadir.

9- **Ghadir As Reflected from the Quran and Traditions,** *Dr, Majid Maaref*, Naba Organization , Tehran- Iran

10- **Lesson's From sermon's of Ghadir**, *Abdol Hossein Taleie*, Naba organization, Tehran- Iran

Naba Organization

13- Ghadir in Literature

The literature of every nation is like a mirror that shows the culture and ideas of that nation. The remained classical literature of every nation indicates the ideas and believes of them.

The after Islam Arab literature has had a long history. However, an investigation over the main subjects provides some clear lines.

One of the main lines of Arab literature during the last 15 centuries, has been the subject of Ghadir –e- khum. The Arab poets, who have been the most educated people in every stage, have registered the event of Ghadir-e khum as a definite historical fact, and have discussed its effects and results.

The researcher scholar, Ayatollah Allameh, Abdolhossein Amini (1940 – 1980) in his valuable work – Al Ghadir – has had a review over the Arab literature, with a concenteration on the Ghadir subject, and has gathered his findings in that 20 volume book. In this short essay we page through this book to see the position of Ghadir in Arab literature. The literature of other nations should be studied in another time. For further information of the readers, we can add that till now only 11 volumes of the book "Al Ghadir" have been published, and we have taken in to account only these 11 volumes. In different parts of the book, the author repeats that in many classic and historical books, he had found many poems on the occasion of Ghadir – khum. However, since the poets were not famous, and he could not find any biography from them, he did not quote their poems. This implies that the poets of the Ghadir event have been more than those narrated in this book.

The Al-Ghadir collection, reviews the literature from the first to 12th century, and studies the biographies and the works of 105 poets, who have paid attention to Ghadir event, and composed poems on this subject. Some of them are:

1- Imam Ali Ibn Abi Taleb (p.b.u.h.), who in his poem affirms his decisive mastership (Imamat and velayat), and says that it was the duty of the muslims to accept his mastership. (Al Ghadir, vol 2, P.25)[1]
2- Hassan bin Sabet, the famous companion of the prophet (p.b.u.h) who was present in Ghadir khum, and at the end of the ceremony, by the permission of the prophet (p.b.u.h) narrated the whole ceremony in a long poem.
3- Qays bin Sad Ansari, the great companion, from Medina, a noble man, who in the war of Saffin- between Imam Ali and Moaviya – was a member of the army of Imam Ali (p.b.u.h), and in the poems that

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[1] All the references are made to the book, "Al Ghadir", 11 volumes, 1983, Dar - ol – ketab Al Arabi, Beirut, Lebanon

he recited about the truth of Ali's mastership, he pointed to the event of Ghadir khum.

4- Amr Bin ss, a near friend of Moawiya, and enemy of Ali (a.s.) in a poem, at the presence of Moawiya, recited his poem, and referred to Ghadir Khum.

5- Syed Ismaiel Hemyari (9th century A.D.), who during the first half of his life was not a Shia person, and just after a meeting with Imam Sadiq (p.b.u.h.) and hearing his truthful talks, converted to Shiism, during the second half of his life was a defender Shia, and in his frequent poems has explained the event of Ghadir Khum.

6- Debel Khozaei (10th century A.D.), one of the companions of Imam Reza (p.b.u.h.), who in his truthful poems, acknowledged the Ghadir Khum event, and provoked the enemy of Abbasid caliphs against himself.

7- The Christian Vameq, the Armenian Bishop (The 10th century A.D.) in his poem has pointed to Ghadir Khum event. When explaining about this poet, Allameh Amini adds that there have been other Christian poets, who had composed poems to praise the virtues of Imam Ali (p.b.u.h.). One of them is the Egyptian poet, Abdul Messih Antaki, who had a long poem of 5595 lines in this regard. The next one is Paul Salameh, the Christian judge of Beirut, in 11th century A.D., who composed a poem of 3085 lines to praise Imam Ali, and explaning the event of Ghadir Khum.

8- Abol Ghasem Tanoukhi (living in the 11th century A.D.) who was a comprehensive scientist of his age, and with regards to religion, he was a (Zaidi sect) Shia man.

9- Abu Faras Hamdani (11th century A.D.) who was a famous and well known Arab Shia writer and poet.

10- Bishno Kurdi (11th Century A.D.), the SHia Kurd poet, who has brought the context and meaning of many traditions in his poems.

11- Saheb Bin Ebad (11th century A.D.) the clever and comepetent premier of Ale Bouyeh dynasty in Iran, has poems in this subject.

12- Sharif Razi (11th century A.D.) the great Shia writer and author of the famous book of "Nahj –ol- Balagheh", has made poems on the topic of Ghadir Khum.

13- Mahyar Dailami (12th century A.D.), the Iranian reputable writer, who was zoarastarian, and after some talks and meetings with Sharif Razi, converted to Islam, and became a good Shia man, He got a high position in Arab literature, and made very nice poems about Ghadir Khum.

14- Sharif Mortaza (12th century A.D.), the younger brother of H.E. Sharif Razi, the intellectual Shia multifacet scientist, has poems.

15- Abol Ala Maarri (12th century A.D.), the famous Arab Atheist philosopher, has had poems on the subject of Ghadir Khum.

16- Al Moayyed fi Din (12th century A.D.), the great Shia (Ismaili Sect) scientist, who made a great effort for the establishment of Fatimi Dynasty in Egypt.

17- Talaye Bin Razik (also called as Malek Saleh), the premier of Fatimi dynasty in Egypt, who was a familiar Ismaili Shia writer, has some very nice poems regarding Ghadir Khum ceremony.

18- Khatib- e- Kharazmi (13th century A.D.), the great Sunni (Hanafi Sect) Islamic historian and expert of

Prophet's traditions, has composed poems regarding Ghadir Khum.

19- Al Mansour Bellah (13th century A.D.), a religious leader in Zaidi Sect, in Yeman, who had praised Imam Ali, and reported the historical ceremony of Ghadir Khum in his poems.

20- Majd ol Din Bin Jumail (14th century A.D.), the Treasurer in the Abbasides government. He was Sunni (Shafei Sect). He got a serious problem. He prayed and requested Imam Ali (p.b.u.h.) to solve his problem, and e was helped. So he made a poem and praised Imam Ali with reference to the event of Ghadir Khum.

21- Kamal Al- Din Bin Talhe (14th century A.D.), Shafei, a Sunni expert in the field of the traditions of the holy prophet (p.b.u.h.) who was chief judge in Syria at his time, has had several poems on this subject.

22- Taqi Oddin Shibani Shafei, a Sunni religious leader (of Shafei Sect) in Egypt (15th Century A.D.), who praised Imam Ali (p.b.u.h.) in his poems, and referred to this mastership, and the event of Ghadir Khum. Many other Shafei religious writers interpreted his poems.

23- Shams Oddin Maleki (15th century A.D.), a historical writer and religious scientist of Maleki (Sunni) sect, who lived in Syria, and composed poems about Imam Ali and event of Ghadir Khum.

24- Zain Oddin Hamidi (16th century A.D.), the familiar physician and poet of Sunni sect, who composed poems on this matter.

25- Mohammed Bin Hussein, Baha oddin Ameli (lived in 17th century A.D.), the Lebanese comprehensive scholar in religious science, who came to Iran at the time of Safavid kings, and wrote many religious books.

26- Sheikh Horr Ameli (18th century A.D.), the great Shia religious scientist and writers, whose books had been referred from the beginning till now, and has had many essays and poems about the truth of mastership of Imam Ali, and other Imams from his progeny (p.b.u.h.), and insisted on the Ghadir Khum subject in his books.

As you see, among the poets of Ghadir Khum, there are educated people and scientists of different sciences, from different believes and sects, and different places (countries) of residence. We can assume that the event of Ghadir Khum has been so popular, that the above mentioned gentlemen, the owners of frequent fields of knowledge and wisdom, have mentioned it in their writings. They have been, more or less, of the so level of deliberation and speculation in their researches, that they did not consider any point as true, just when it was publicly and generally accepted. However, they have shown, and mentioned in their books that they have had enough research and study about the case. In addition to the superior virtues and preferences of Amir ol Momenin Ali Ibn Abi Taleb (p.b.u.h.), which have been narrated in the traditions of the holy prophet, or have been popular and well known in the historical books.

The great scholar. Allameh Amini has brought all the above poems, along with their references in his valuable book of "Al Ghadir ".

Those who are interested to have a look over them, would have to page through this book.

We hope that this short essay, would have opened a new window to this precious book, for the respected researchers.

Abdul Hussein Taleie (Iran)

14- The Promised Person of Ghadir

In that desert, in the land of Johfeh, beside Ghadir, and in presence of that huge gathering the Messenger of Islam continued his speech by describing Imam Mahdi (p.b.u.h.) and pointed out different aspects of his honorable personality.

The significance of this part can be noticed from the way his holiness calls people's attention by carefully repeating an alerting expression for 18 times. In this part his holiness repeats several times the phrase “Be aware” to show people the value, delicacy and importance of the subject.

In the beginning of this part, once again the Messenger refers to connection between Nabovat (Prophethood), and Imamat (Leader ship). He reminds that Ali holds beginning of this line and in the end stands Hazrat Mahdi (p.b.u.h.). Then numbering 21 of main and notable characteristics of Imam, the Messenger outlines programs, and tasks of his divine state, in such a way that, by paying a little attention and having a close look at

these characteristics, we can get an understanding of the subject.
The holy messenger (p.b.u.h.) said:

_ O people,

- "Be aware" that he will overcome the religions.
- "Be aware that he will revenge on the cruel people.
- "Be aware that he will conquer and ruin all the strongholds.
- Be aware that he will defeat all the disbeliever tribes.
- Be aware that he will avenge on bloodshed of God's friends.
- Be aware that he is the friend of the God and His Religion.
- Be aware that he is a skillful captain sailing across a deep ocean.
- Be aware that he will recognize the wise by their wisdom and the ignorant by their ignorance.
- Be aware that he is God's selected believer.
- Be aware that he is bestowed with the knowledge of all sciences and so he is proficient in all of them.
- Be aware that he speaks to you about his God and about how to have faith in God.
- Be aware that he is honest, benevolent, and firm in his beliefs and deeds.
- Be aware that he is assigned by God to manage and administer the people's affairs.
- Be aware that all the preceding prophets have promised his final state.

- Be aware that his holiness is the last proof of God, that the rights and truths are thoroughly with him and the light and consciousness come with him.
- Be aware that no one can overwhelm him.
- Be aware that he is God's voice on the earth, and God's judge among His people. He is God's trusted, and one who is fully aware of mysteries of creation.

Let us have another careful look at these descriptions, to find out that what motivates the messenger to illustrate main lines of that divine system under leadership of his holiness, and give such a picture of Hazrat Mahdi's personality years before his birth and centuries before his return.

Inspiring hope and willing among generations, preparing them to stand the hard time of absence, along with giving correct understanding of this hard time and finally putting constant and steady efforts in fulfillment of that bright future, can be the main objective that stimulated the Messenger to give these messages.

If we do not assume this, then why the messenger gives such detailed account of Imam Mahdi and future world , when there were only 3 of our innocent Imams in life (Amir ul Momenin, Imam Hassan and Imam Hossein). A world, in which ignorance and wisdom will not be considered the same. Wise people shall not be mixed with Ignorants, and hence they can be easily recognized. Where, Imam Mahdi using his divine insight, will clearly distinguish between these two groups.

His revolution, in accordance with a clear and self explanatory historic movement has been commented as a step during human civilization periods. He fulfils the promises that preceding messengers made, and his mission will be to put previous messenger's efforts into effect.

This honorable Imam is introduced a as symbol of divine knowledge and power. The knowledge brings him an extraordinary insight and his blessed power puts him in a position that allows no one to prevent him from achieving goals of this divine plan.

If this holy revolution does not take place, creation may seem imperfect and in vain, and the deceptive question may touches the minds that whether the intention of life was to watch generations coming and leaving, or to witness tyranny, cruelty, bloodshed, and lootings by different governors of the history?

In reply to this misleading question, the Almighty God equips his strong leader, with wisdom and power, to rule the world. God will assist him to help the oppressed people, and fight infidelity and unbelief; He will support him in respecting martyrs blood, revenging on the tyrant, and finally God guides him to take control of unstable ship of humanity. He will lead the mankind to their destination, where, we should wish to be blessed with the chance to witness.

Once we study this part of Messenger's speech, we learn about noble personality of *Imam of the age* as well as different dimensions of this divine plan, including some cultural, historical, scientific, social

and political sides, yet, longing to find deeper understanding of the this age.
However, messenger brings his speech to an end by talking about Forbidden and Lawful materials and behaviors, and reminds that this issue is too wide to be discussed in one and during one speech.

Then he adds:
"I am ordered by Almighty God to ask you to take oath of loyalty to Amir ul Momenin (p.b.u.h) and all the Imams after him, who are descendant of same fathers as I am. Hazrat Mahdi is “Ghaem”[1] of these Imams, who will exist until doomsday and who's judgment will be honest and fair."
And so the Messenger remembers *Imam of the Age* for the third time during his speech, and these three places as you read were in addition to the 11 times that his holiness, used the general word "Imam" to introduce the leaders after him.* He expressed their noble and distinctive position by the phrase:” ....”
And he has called these leaders .... in another part of this speech, where he referred to them as "Junior Treasure"[2] that is placed beside God’s book, which is “senior Treasure"[3]. They have been known in messenger’s speech as trustees of God among His people, and several time during the speech praised the Imams with regards to their relation to Ali (p.b.u.h.) as my sons from his back: and similar expressions.

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[1] Ghaem: Special title of twelfth Imam who is believed to be living

[2] Junior Treasure: is said to be Ali (p.b.u.h.) and his noble family

[3] Senior Treasure: is said to be God’s book (Holy Qumran)

Now it is clear that why this articled is call "Promise of Ghadir", because it gives an introduction of the name, way, and customs of Imam of the Age (p.b.u.h.), which impresses minds, and hearths of the readers. We hope that this would be a helpful guide to us too.

Asghar Fazeli (Iran)

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